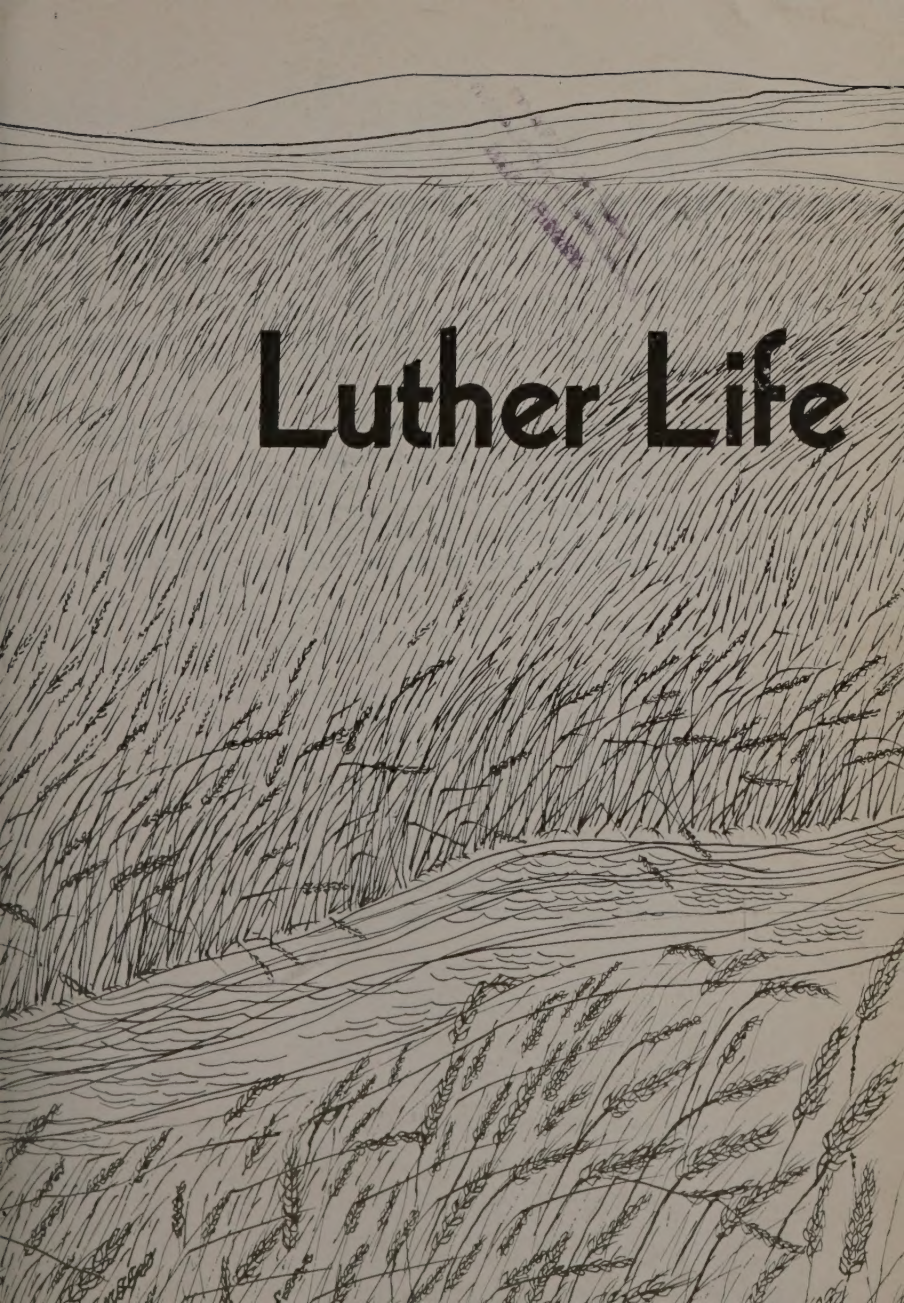




Luther Life

THE FESTIVAL OF HARVEST

INTROIT

O Lord, thou crownest the year with thy goodness:
and thy paths drop fatness.
Thou visitest the earth and waterest it:
thou blessest the springing thereof.
Praise waiteth for thee, O God, in Zion:
and unto thee shall the vow be performed.

LESSON

You shall therefore keep all the commandment which I command you this day, that you may be strong, and go in and take possession of the land which you are going over to possess, and that you may live long in the land which the Lord swore to your fathers to give to them and to their descendants, a land flowing with milk and honey.

(Deut. 11:8-9)

NOVEMBER 1959

Luther Life

SUE SANTMIRE
editorial

RUTH SHAFFER
subscription

Vol. LXXI, No. 11

LUTHER LIFE is the youth magazine of the United Lutheran Church in America. It is published monthly by the Luther League of America, official young people's organization of the ULCA.

Publication office:
Kutztown Publishing
Company, 241 West
Main St., Kutztown, Pa.

Subscription rates:
Single subscriptions
\$2.00 per year. Club
subscriptions of 10 or
more, \$1.75 each per
year. Entered as sec-
ond class matter at
Kutztown, Pa.

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Cover art by Gerry Sudlow

ADDRESS CHANGE AND RENEWALS

should be sent to: Luther League of America, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four weeks for the change to be effective. To insure accuracy, send your present address sticker and your new address.

OLD HORSE

by OLIVER ANDRESEN

OLD HORSE was the algebra instructor at the school where I teach. I don't remember his real name any more. But he had a long face with big, square teeth, and so the boys called him Old Horse.

Perhaps they would have liked him more if he hadn't been so sarcastic. With his cutting remarks Old Horse could force the most brazen student to stare at the floor in silence. Even the faculty had a healthy respect for his sharp tongue.

One day a boy named Jenkins flaired back at Old Horse. "But I don't understand this," said Jenkins, pointing to a part of a problem on the board.

"I'm not surprised," said Old Horse. "But *do* try to think a little today."

"But you don't help me enough," said Jenkins.

"I'm doing the best I can considering the material I have to work with," said Old Horse.

"You're trying to make a jackass out of me," said Jenkins, his face turning red.

"But, Mr. Jenkins, you make it so easy for me," said Old Horse—and Jenkin's eyes retreated to the floor.

Old Horse retired shortly after I came. Something went wrong with his liver or stomach, and so he left. No one heard from him again.

One day, however, not too long before Old Horse left, a new boy came to school. Because he had buck teeth and a hare lip, everybody called him Rabbit. No one seemed to like Rabbit much either. Most of the time he stood by himself chewing his fingernails.

Since Rabbit came to school in the middle of October, he had made up work to do in algebra every day after school. Old Horse was sur-

prisingly patient during these sessions. He would explain anything Rabbit asked. Rabbit, in turn, always did his homework. In fact, he even came early to class, if he could manage it. Then after the lesson he would walk with Old Horse to the parking lot.

One Friday because of a faculty meeting Old Horse didn't meet with Rabbit. That afternoon I walked with Old Horse. We were passing the athletic field when suddenly he stopped and pointed. "What's the matter with that one?" he asked. He was referring to Rabbit, standing alone chewing his fingernails while watching some boys pass a football.

"What do you mean?" I asked.

"Why doesn't he play ball too?" Old Horse demanded.

"Oh, you know how it is. He came in later than the others, and besides—"

"Besides what?"

"Well, he's different, you know? He'll fit in sooner or later."

"No, no, no. That won't do. They mustn't leave him out like that."

Then we had to break off the conversation because Rabbit had hurried over to join us. With a smile he walked beside his teacher, asking him questions.

Suddenly one of the boys from the athletic field called out, "Yea, Old Horse! Yea, Old Horse!" and then he threw back his head and went, "Wheeeeeeeeeee!" like a horse's whinny.

Rabbit's face reddened with embarrassment. Old Horse tossed his head but said nothing.

The next day the students from my fifth hour class came to my room awfully excited. Old Horse had gone too far, they said. He ought to be fired. When I asked what had happened, they said he had picked on Rabbit. He had called on Rabbit first thing and deliberately made him look ridiculous.

Apparently Rabbit had gone to the board with confidence. But when he began to put down some numbers, Old Horse said they looked like animal tracks in snow. Everybody snickered, and Rabbit got nervous.

The Old Horse taunted him for a mistake in arithmetic. "No, no, no. Can't you multiply now? Even a rabbit can do that."

Everyone laughed, although they were surprised. They thought Rabbit was Old Horse's pet. By now Rabbit was so mixed up, he just stood there, chewing his fingernails.

"Don't nibble!" Old Horse shouted. "Those are your fingers, boy, not carrots!"

At that Rabbit took his seat without being told and put his red face in his hands. But the class wasn't laughing any more. They were silent with anger at Old Horse.

I went in to see Old Horse after my last class. I found him looking out the window.

"Now listen here—" I began, but he waved me into silence.

"Now, now, now, look at that. See?" He pointed to Rabbit, walking to the athletic field with one of the boys who complained about how mean Old Horse had been.

"Doesn't he have a special class with you now?" I asked after a moment.

"He doesn't need that class any more," said Old Horse.

That afternoon I walked with Old Horse to the parking lot. He was in one of his impatient moods, and so I didn't try to say much. Suddenly from the players on the athletic field a wild chorus broke out. "Yea, Old Horse! Yea, Old Horse!" And then Rabbit, who was with them, stretched his long neck and screamed "Wheeeeeeeeeee!"

Old Horse tossed his head as if a large black fly were bothering him. But he said nothing.

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Philadelphia 29, Pa.

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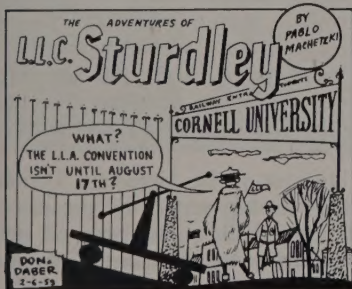
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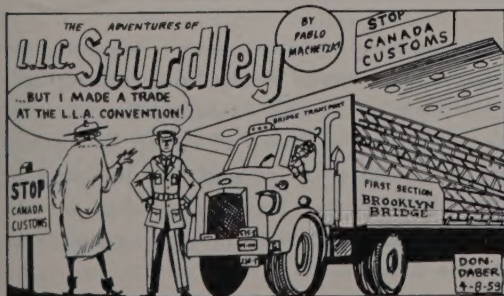
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INTRODUCING "LLC STURDLEY"

The "typical" Canadian Luther Leaguer at the LLA Convention! We can't say where he is now, but he appeared first in the **Luther Leader**. Sturdley is the creation of Pablo Machetzki, editor of the **Luther Leader** and was drawn by Mr. Don Daber of Toronto.



EVENTS

CONVENTIONS MAKE HEADLINES

LLA AT CORNELL

The sixty-fourth convention of the Luther League of America convened at Cornell University, Ithaca, New York, August 17-22. More than 2,100 delegates and visitors were on hand for the opening sessions.

The convention delegates elected the following officers for the biennium 1959-61: President: Robert Menges, Menges Mills, Pennsylvania; vice-president: John Hofer, Jr., Cincinnati, Ohio; secretary: Dorothy Davis, Binghamton, New York; and treasurer for a second term: Arnold Tiemeyer, Tarkio, Missouri. Elected Members at Large: Marion Clark, Columbia, S.C.; The Rev. Paul Erickson, Arlington Heights, Ill.; Eddie Ricks, Rocky Mount, N.C.; Jerry Smith, Dallastown, Pa.; and Helen Ulrich, Markich, Saskatchewan, Canada.

Dr. Wilton E. Bergstrand, Youth Director of the Augustana Lutheran Church preached at the Monday evening worship service on the convention theme "In This Sign Conquer." He urged the youth from 45 states, Canada, Puerto Rico and five foreign countries to be among that "significant minority" of youth that is not of the "Careful Generation," but of the generation that *cares*. Young people, Dr. Bergstrand said, can be conquerors through the power of Christ's resurrection, through encounter with the living Lord.

Dr. G. Elson Ruff, Editor of the LUTHERAN, delivered four sermons at the morning worship services on the subject of the daily Bible studies.

Leaguers heard a panel "Missions Around the World," moderated by Dr. Ralph W. Loew, President of the Board of Foreign Missions, ULCA. Participants included five American leaguers and six representatives of youth from five foreign countries. (see page 20). Dr. Loew announced at this session that British Guiana had been authorized as an LLA work camp site for 1960.

On the first of September Pastor Philip Hoh, retiring editor of LUTHER LIFE and High Ideals and Associate Secretary of LLA, took up his new post with the Board of Parish Education. LLA presented Pastor Hoh with a set of matched luggage at the CU convention. We all thank him for his dedicated service to LLA over the past four years and wish him many blessings in his new labors for the Church.



EXECS:

Seated left to right: Judy Ford Houser, Immediate Past President; Dorothy Davis, Secretary; Arnold Tiemeyer, Treasurer; Robert Menges, President; John Hofer Jr., Vice President; Helene Ulrich. Standing: Eddie Ricks, David Angersbach, Robert Walters, The Rev. Paul Erickson, The Rev. David Gerberding; Jerry Smith, Charles Pascoe, Jr., J. Luther Mauney, Jr., Marion Clark.

The dramatic presentation of "Space Isn't Far Enough" written by Dr. Robert E. Huldshiner and directed by Pastor John R. Kulsar received a standing ovation from the convention. The cast included Bill Weaver, David Ziegler, David Rhodes, Sue Aldine Heinrich, Helene Ulrich, Judy McWilliams, Fred Reisz, and Pastors Robert Beckstrom and Dean Sudman. The play and suggestions for its adaptation for use in local leagues was printed in the October issue of LUTHER LIFE.

"Staff on Stage" featuring parttime talents of members of the convention staff, provided light entertainment on Thursday evening.

The sermon at the concluding service of worship on Friday evening was delivered by F. Eppling, Reinartz, Secretary of the ULCA. The convention choir presented its offering of music at this service, a chorale concertato "Praise to the Lord" written for choir, congregation, organ and other instruments. The choir was directed by the official convention organist, Mr. William Headlee, Instructor of music at Syracuse University.

Leaguers had full schedules as they attended business sessions, participated in workshop discussion groups and Bible study classes. University sporting facilities were made available for afternoon recreation.

During the morning business sessions reports from the LLA committees were presented. The Christian Vocation committee introduced a new pamphlet "Cell Groups", and the Missions committee previewed a new filmstrip "Soko of the African Bush."

After a long debate at a special night business session, the convention adopted the guiding statement on Commercialism for Luther Leagues (See July LUTHER LIFE). The statement was drafted by the Finance Committee of LLA and previously approved by the Executive Committee before being presented to the delegates. President Ford emphasized that the statement is designed as a *guide* for state and synodical Luther Leagues and *not* as a mandate. The convention approved a motion that the Finance Committee prepare an explanation of the guide to be sent to all leagues and pastors in the ULCA by LLA.

Acknowledging the difficult problems facing older people arising from arbitrary retirement ages and increased longevity, convention delegates voted unanimously to make a two-year study of the dilemma of the aged in our society. The Social Action Committee was given the responsibility of conducting the study. The resolution instructed the committee to "consider the social problem of older people's relationship to society and urged committee members to "propose projects and programs where local Luther Leagues might help to ease this problem."

LLA tentatively adopted a \$344,870 budget for the years 1961-62. The budget is subject to final approval by the LLA Executive Committee.

SOUTH CAROLINA PAYS APPORTIONMENT

LLA Apportionment assigned to the South Carolina Synodical Luther League for 1959 was paid in full at the end of August. Synodical treasurer Henry Kuemmerer presented LLA representative Tom Ridenhour with a check for \$2,139.90 at the South Carolina Convention, August 26-29, at Newberry College. This marked the second half of 1959 apportionment, the first half having been paid earlier in the year.

In making the presentation, Kuemmerer indicated that the synodical league wanted to care for its responsibility in full as early as possible. This permits LLA to fulfill obligations on time. Ridenhour commended the South Carolina league for its "financial leadership" and for the example thus set for other state/synodical leagues.

LLA treasurer Arnold Tiemeyer pointed out that only Mississippi Synodical League had paid its 1959 apportionment in full earlier. South Carolina was the first of the "big ten" (state/synodical leagues with apportionment over \$4000) to pay in full. Tiemeyer expressed special thanks for the Carolina effort to pay apportionment so early in the year.

LUTHER LEAGUE OF CANADA

The convention chaplain, Rev. F. Mueller, spoke on the theme, "Ambassadors for Christ." During the business sessions in Waterloo, the Luther Leagues of Trinity, Fort Erie, and St. Philips, Toronto, were accepted into the LL of C.

Pastor Bauer brought what was reported as "an enormous amount of information" regarding the LLA convention, the International Christian Youth Exchange, LLA training school, work camps, and caravanning.

Interest groups were held on subjects such as church vocations, program planning, worship, stewardship, and evangelism. The following officers were elected: Carl Mueller, president; Mel Schmidt, vice president; Carol Kreutzkamp, recording secretary; Jean Vogt, corresponding secretary; Graham Rife, treasurer; Bob Gerbig, assistant treasurer; and Rev. Helmut Saabas, pastor advisor.

A special feature of the convention was the wearing of hats, badges, and stoles by the leaguers to identify themselves. Leaguers from the Eastern District chose multi-colored felt beanies with a bright feather on the back. Kitchener Conference, using Waterloo College's colors, wore lapel buttons and ribbons of purple and gold.

White lamp shades with small wooden tables on top represented Hanover conference. Hamilton Conference leaguers wore red and white sailor hats. Stratford Conference leaguers wore white stoles. Trinity Luther League, Tavistock, enlarged on this idea, wearing bright yellow sashes decorated with their league crest. LUTHER LIFE Buttons, and *High Ideals* and LUTHER LIFE covers.

An excellent piece of work was done in "The Luther Leader," daily convention newspaper. It contained facts, odds and ends of information, and brief resumes of the presentations.



LLC Prexy Carl Mueller is presented a cake for his birthday, which he celebrated during the LLC convention.

ACCEPT THESE HANDS

Convention theme for the Hanover conference, Canada, Luther League was "Accept These Hands." Rev. Alvin Baetz, representative from the Luther League of Canada, spoke to the league on the five-point program. Carl Mueller and Carol Kruetzkamp, also from LLC created much enthusiasm with their talks on summer camp and summer schools and the LLA and LLC conventions.

Officers for Hanover Conference elected at the sessions are Harold Fisher, president; Marian Minke, vice president; Margaret Haase, secretary; and David Schaus, treasurer.

EVENTS

STRATFORD CONFERENCE

"Lead on, O King Eternal" was the theme for the 17th annual L convention for the Stratford Conference held at Bethany Lutheran Church Woodstock. The keynote speaker was Mr. Desmond Hamlet, of Georgetown, British Guiana, who is attending Waterloo Seminary to prepare for service in the Lutheran Church in B.C. He spoke on the importance of the example of Christ for our everyday lives.

The convention opened with devotions led by the Rev. Lange, pastor of Bethany Church. The presentation "I am a Tape Recorder" previewed the LLA convention at Cornell. Those taking part were Darlene Schmidt, Ron Seltzer, and Percy Hohner.

Elected as officers were: Prexy, Ron Schmidt; vice-prexy, Grace Weizel; secretary, Darlene Schmidt; treasurer, Betty Neeb; and pastoral advisor, the Rev. Becker of Redeemer Church in London.

HAWAII

Busy Hawaiians held their ninth annual convention in May in Pearl Harbor with the theme "The Time for Christ is Now." About eighty five leaguers heard talks on "What Christ Means to Me" and about life in the Philippines. They attended the ground breaking service for the new Lutheran Church of Pearl Harbor. Leis to their newly-elected officers: prexy Eric Shinseki, vice prexy Zelma Berkstresser; recording secy., Ma Allport; corres. secy., Faye Uyeda; and treas. Dave Danser.

VIRGINIA

The annual convention of the Luther League of the Synod of Virginia was held at Roanoke College from June 28th to July 1st.

Dr. Reginald Deitz, Professor of Church History at Gettysburg, Pa. Seminary, spoke on Social Relations. His main point was "One of the main troubles today is that white people don't have the opportunity to know the Negro—That's why it's difficult to have integration."

The officers that were elected are as follows: President, Raleigh Sand Blacksburg, Va.; Vice President, Dave Lionberger, Kingsport, Tenn.; Secretary, Ramona Booze, Bristol, Tenn.; Treasurer, Bill Weaver, Arlington Va.; Statistician, Mary Mauney, Roanoke, Va.

YORK CONFERENCE

"The Service Book and Hymnal" was the theme for the 65th annual convention of the York Conference Luther League at Gettysburg College in July. Some 150 leaguers and advisors representing 43 leagues in York County met to study the new service book with the help of speakers, recordings, and participation in the service and buzz groups. Fruits of the labors were better understanding of the new book and ways it can be used for personal and league devotions.

This is the most important thing that will happen in the worship of the Lutheran Church during our lifetime," said the Rev. Dr. Arthur Yeager.

assistant to the president of the Central Pennsylvania Synod. "The new Service Book and Hymnal provides a common beauty of form in eight bodies of the National Lutheran Council. It lends itself to worship of the heart and depth of feeling. With it, we can be true to tradition while relating our worship to the age in which we are living."

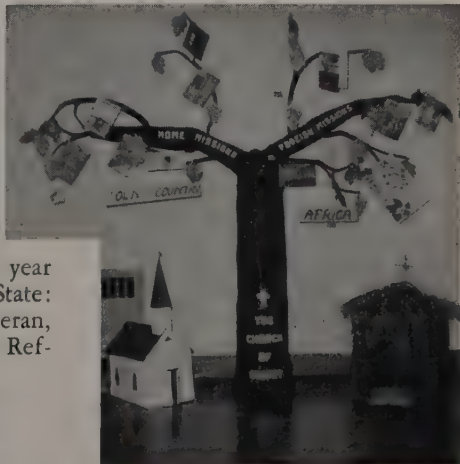
The new officers elected are: Rajean Bortner, president; Joseph MacDowell, vice-president; Louise Smyser, secretary; John Rebert, treasurer; and Donald Slaugh, lay advisor. The Rev. Frederick L. Shilling, was elected pastoral advisor of the conference.

Divisional secretaries appointed are: Christian vocation, Susan Leonard; missions, Von Kessler; social action, William Mann; evangelism, Joanne Eppley; recreation, Doris Straw. Also appointed were publicity chairman, William Rohrbaugh; and "Tele-leaguer," Joseph King and Jere Lindemuth.

NEW YORK—NEW ENGLAND

"Worlds in Collision" was the realistic and challenging theme of the 66th annual convention of the Synodical Luther League of New York and New England held at the University of Buffalo in Buffalo, New York. The convention speaker was the Reverend Robert Bowers of the Lutheran Social Services of Greater New York. The theme was developed in an interpretation of the many conflicts and inner battles in man's world and the new world which is born when individuals allow Christ to enter their hearts.

Highlights of the convention were a lively presentation of the five-point program by LLA president Judy Ford, and a Saturday evening fellowship banquet where several scholarships and trophies were awarded. The annual Christian Vocation Scholarship was given to Diane Senn who entered Wittenberg College this fall. Six gold crosses were added to the Life Service Flag. These crosses represent the names of the following men who were active in leagues in this synod and who were ordained this year to serve churches in New York State: Harry B. Frank, called to Christ Lutheran, Ghent; Arthur F. Haimerl, called to Ref-



DISPLAY set up by Missions Secy. Hazel Peters at N. Y.—N. E. convention. Also later displayed at the LLA convention, the "Mission Tree" represented the Church, while its two large branches emphasized the 1959-60 Home and Foreign Missions themes: Town and Country, Africa.

EVENTS

ormation Lutheran, Rochester; Carl G. Olin, Jr., called to Zion Lutheran, Clarence Center; Kurt Ottway, Jr., called to Grace Lutheran, Brooklyn; Edwin F. von Borstel, called to St. John's Lutheran, Porter; and C. Wedemeyer, Jr., called to Christ Lutheran, Rochester.

The Publicity Trophy was won by the New York City District for the most improved district newspaper and was accepted by Faye O'Brien, editor. The attendance cup to the league traveling the longest distance with the greatest number of leaguers was awarded to St. Paul's, Richmond Hill.

Next year's slate of officers includes: Dorothy Davis, prexy (elected); Richard Sundstrom, vice-prexy; Linda Conover, recording secretary; Linda Peterson, corresponding secretary; and Donald Lusby, treasurer. The convention of 500 delegates, visitors, ministers and advisors closed with a morning Church service.

MOPLL

The 19th Annual Convention of the Ministerium of Pennsylvania Lutheran League was held July 16-19, 1959 at Muhlenberg College, Allentown, Pennsylvania. The theme of the Convention was "By His Strength We Stand". The chaplain was The Rev. Paul H. Howells, of Native Lutheran Church, Allentown.

The business sessions were conducted by the President, Clarence Hall. The Leaguers attended workshops each afternoon. The Leaguers had 15 different workshops to choose from. In addition to this there were sessions on the 5 divisions of the Luther League and a presentation by Charles Lewis, representative of LLA.

One of the many items of importance brought up on the convention floor was the membership of MOPLL. At the Convention the membership was 5,185 which was an increase of 1,200 Leaguers; and an increase of 7 Leagues since Convention time in 1958.

The following officers were elected for the coming year: President, Milton A. Hall; Vice-President, Roger Goodling; Secretary, Miss Barbara Dresch; Assistant Secretary, Miss Eileen M. Seyfried; Treasurer, Ronald Wolf; Financial Secretary, Miss Rexine Rex; and Statistician, Miss Frances Ann Scott.

The following persons were appointed offices for the coming year: Executive Secretary, Mrs. Blanche Swearer; Christian Vocation, Miss Susan Weidemoyer; Evangelism, Miss Ann Floyd; Missions, Richard Hafner; Social Action, Ronald Schaeffer; Recreation, Michael Heinsdorf; Publicity, Edward Gucker; Intermediates, Miss Mary Wahrmann; Publication Promotion, Miss Mary Lou Peters; Immediate Past President, Clarence Hall; Synodical Advisor, Rev. Earl F. Rahn; Members-at-large, Miss Alice Holden; Miss Shirley Kopfer; John Smith; Joseph Boecker; Miss Bonnie Jean Strain; John Peckham; and Allen Kiefer.

MICHIGAN

"More Than We Are" was the theme of the 25th anniversary convention of the Luther League of the Michigan Synod. There were 286 people including 17 pastors present at Hillsdale College, Hillsdale, Michigan, for the best attended league convention in Michigan's history. The four elected officers are: president, Ken Miller; vice-president, Robert Franklin; secretary, Ann Dickenson; and treasurer, Jim Jones. Credit goes to Ann Sapp, immediate past president, for keeping the total length of business meetings down to less than two hours. Bob Walters was the LLA rep.

The Michigan Luther League received four new leagues adding 52 active leaguers to its membership. Vice-president Bob Franklin is heading a committee for constitutional revision. He is also taking a statistical survey to ascertain the number of leaguers in Michigan. The leaguers appropriated \$150 for the next eighteen months for a state caravanning program in Michigan, led by Ann Sapp.

The high points of convention were: the banquet and skit night Friday evening, prayer study led by Pastor Bieber Saturday morning, swimming at Lake Baw Beese Saturday afternoon, the Anniversary Frolic Saturday evening, and the church service Sunday morning at the outdoor arboretum. The Anniversary Frolic featured a short talk by Dr. Madsen, president of the Michigan Synod, the selection of a king and queen, hi-fi music, and a ball three feet in diameter covered with 11,321 sequins for a centerpiece.

NORTH CAROLINA

The 38th annual convention of the Luther League of North Carolina was held July 23-25 at Lenoir Rhyne College, Hickory, N. C. The convention theme "Whatever You Do" was emphasized by Miss Inez Seagle, the keynote speaker, and the Rev. Malcolm Minnick, Jr., the banquet speaker.

Wendy Brokhoff from Charlotte, N. C. was elected president of the Luther League of North Carolina for 1959-1960. The other members of the new Executive Committee are as follows: Vice President—Pat Safrit, Recording Secretary—Joyce Kendrick, Statistical Secretary—Richard Duncan, Treasurer—Frances Fry, Archivist—Frederick Archer, Member-at-large—Gene Beck, Clergy Member-at-large—Rev. Paul Morgan, Christian Vocation Secretary—Sallie Karriker, Evangelism Secretary—Linda Lockard, Missions Secretary—Mary Noah, Social Action Secretary—Ruth Whittecar, Recreation Secretary—David Eshelman, Publicity Chairman—Karen Rawling, Convention Chairman—Libby Herion, Finance Chairman—Phyllis Kendrick, Program Coordinator—Mary Stamy, LL Editor and LUTHER LIFE Correspondent—Margaret Whittecar.

EVENTS

WEST VIRGINIA

The 30th annual convention of the Luther League of the Synod West Virginia was held in Keyser, West Virginia, July 12th to 14th.

Judy Ford, LLA president, was the speaker at opening vespers.

Morning devotions were conducted by the Rev. Donald D. Anderson. The business meetings were presided over by Prexy David Bartle. "Ye Are My Witnesses," the theme for discussion groups.

Each League had representation in each workshop. The workshops were: Richard Duvall—Christian Vocations, William Shaffer—Evangelism, Richard Spray—Missions, Thomas Romine—Social Action, Din Sue Wells—Recreation, Judy Ford—Why Teams, The Rev. Stanley Whison—Advisors. The topic for the second discussion session was "Things We Do Today Will Determine the Success of Our State League Tomorrow." Officers for 1959-60 are as follows: President, William Schaffer; Vice-president, John Beneke; Secretary, Vicki Wilburn; Treasurer, Richard Duvall. Next year's convention will be held in Parkersburg West Virginia.

A banquet held at Potomac State College had as the speaker the first president of the West Virginia Luther League. The banquet was followed by vespers and the installation of officers. Following vespers a dance was held and the Friendship Circle led by Miss Judy Ford concluded the convention.

GEORGIA-ALABAMA

The Georgia-Alabama Luther League held its 32nd Annual Convention at Newberry College, Newberry, S. C., August 10 through 13th. The theme of the convention was "Walk in Love". This was the basis of all the presentations.

Rev. Raymond D. Wood, D. D. gave three excellent messages on "Walk in Love". Other convention leaders were Rev. Joseph W. Holt, the convention Chaplain, and Robert Menges, the L.L.A. representative.

Two special Workshops of the convention were "Teenage Relations" and "Love, Courtship and Marriage". There was also a Bible Study on Romans 12-13. In addition to these programs, there were also classes for the Luther League officers and one for those interested in music.

During the convention there were several business sessions. In the first the new officers for the coming year were elected. They are: president, Margaret March, vice pres., Robert Elkins; rec. secy., Sylvia Wood; corr. secy., Katherine Keating; treas., Vincent Exley; Rec. secy., Marsha Heidt; Missions, Mildred Derrick; Evangelism, Jimmy Cauthen; Publication, Kit Christopher; Christian Voc., James Landgreke.

BRITISH GUIANA

One of the highlights of the sixteenth annual LL convention in British Guiana was the election of Miss Luther League for 1959! She is Jean Guthrie of Albouystown, an active member of Epiphany league.

She was chosen from 12 candidates nominated in their home leagues by a board of judges made up of the out-going prexy, two pastors and a woman missionary.

Over 150 young people from various leagues throughout the Colony attended the convention. They heard five speakers discuss the theme "Youth Seeks a Master." Other main events included morning and afternoon devotions conducted by leaguers, a discussion on the five-point program, and three Bible study groups held each morning.

Leaguers contributed \$830 to wipe clean the debt outstanding on their project at the Sandhills school and hostel. The school and hostel presently houses 21 children who live along the Demerara River and stay on the Sandhills compound during the week while attending Mt. Zion Lutheran Primary School.

Newly elected officers are: prexy, Geoffrey Tennessee; vice-prexy, Edward Sewdat; Secretary, Barbara Smith; and Treasurer, Joseph Ramper-saud. The Rev. H. C. Magalee was elected Pastor Advisor.

ARGENTINA

On the 11th and 12th of July, there was held in Redeemer Church, Buenos Aires, a convention of the Federation of the Luther Leagues of Argentina. The convention was opened with a worship service conducted by the Rev. Edward Graefe.

Afterwards, a bible study, under the direction of one of our seminary students, David Calvo, was held. The study created a great deal of interest among the young people because of its unique presentation. First of all, Mr. Calvo gave a brief introduction of the book of Psalm. Then, after reading several versions of Psalm 24, he explained its origin, date, form of construction, and the words which have special meaning. Thus, with a better understanding of the text, there was a short period of personal meditation. During this time, Mr. Calvo prepared the group leaders who were to be in charge of the study groups. Each of the three groups was given a specific task, along with the general discussion of the Psalm. One was asked to write a prayer in response to the message of the Psalm; another was asked to write the Psalm in the language of a physicist; and the third was requested to recite the Psalm as it might have been done in the Temple, using two choruses and three soloists. After the preparations were made, each group was asked to present its report to the entire convention. In addition, a young man illustrated the Psalm with drawings. The study was concluded with the playing of that portion of Handel's *Messiah* which contained the last verses of Psalm 24.

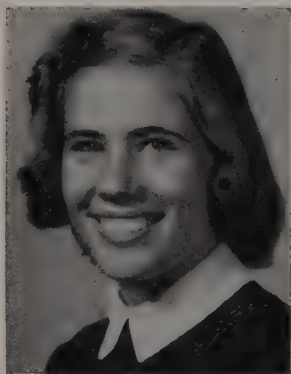
At noon a delicious "asado" was served and in the afternoon a business session was held, during which a report from each of the affiliated leagues was heard. A musical program, prepared by several of the leagues, closed the day's program.

The convention was closed with a devotional led by Luis Klenk, president of the group and student at José C. Paz Seminary.

EVENTS

ICYE

These are the students and Lutheran congregations participating in this year's International Christian Youth Exchange Program. If you are interested in the '60-'61 program, living abroad for a year, write "LLA," 2900 Queen Lane, Phila., Pa.



Above, reading left to right: Walter Bernhofer of Graz, Austria, participating in the congregational life at St. Matthews Lutheran Church of Hanover, Pa. Sachiko Murai of Tokyo, Japan, at Grace Lutheran Church, Lancaster, Pa. Gudrun Freyer of Bavaria, Germany, at St. Peter's Evangelical Lutheran Church, Bethlehem, Pa. Boel Thomell of Ovesholm, Sweden, at St. John's Evangelical Lutheran Church, Phillipsburg, New Jersey. Left: Margaret L. Rodgers of Hanover, Pa., spending a year in Bremen, Germany.

YOUTH LEADERS TO HEAR HULME

Dr. William E. Hulme, teacher, author and lecturer, will be chief speaker at the Fifth Annual Conference for Professional Youth Workers at the Southard Hotel, Columbus, Ohio, November 3-5, 1959. Dr. Hulme is professor of pastoral psychology at the American Lutheran Seminary in Dubuque, Iowa. This past year, he served as special "Lutheran Tutor" at Oxford University in England.

Author of national importance, Dr. Hulme writes a monthly column in *ONE* magazine, an inter-synodical Lutheran youth publication. He has written four widely-read books, two in the field of counseling and two for youth. His latest book, "God, Sex and Youth" (Prentice Hall), has received very favorable reviews. Dr. Hulme will lecture on "youth psychology and counseling" at the Columbus meeting.

The Conference for Professional Youth Workers is designed for congregational youth leaders, especially those professional workers with major responsibilities in youth activities: assistant/associate pastors, parish deaconesses, parish workers, directors of Christian education and youth directors.

The Conference program will include other interesting subjects: "Inter-Faith Contacts for Youth: Pros and Cons", a panel on "Home, Church and

Youth," an examination of the church's opportunity in "Youth Stewardship." The Rev. Paul E. Erickson, director of parish education and youth work for the Illinois Synod, will serve as Conference Chaplain.

Persons desiring additional information and registration forms should write to the Luther League of America, 2900 Queen Lane, Philadelphia 29, Pennsylvania.

"MORE HANDS FOR CHRIST"

A total of 2,069 delegates registered for the 67th annual convention of the Walther League in July. Dr. Henry L. Wind, director of the Missouri Synod's Department of Social Welfare, preached on the convention theme, "More Hands for Christ." He stressed the need for Christian love in all human relationships. Governor G. Mennen Williams greeted the delegates, and Dr. John W. Behnken, recently reelected president of the Missouri Synod, spoke to them about the new horizons facing the church in the area of missions and education.

Special events included the presentation of a choral drama, "This I Believe," and the premier of the movie, "A Place to Go". The movie, filmed on location, tells the story of the Walther League's medical mission program in India, Hong Kong, Nigeria and Japan. The convention program included 23 workshops directed by Michigan State faculty members, and Bible study sessions on the Book of Amos.

Convention delegates adopted a revised constitution which includes provisions for limitation of terms of office for national officers. Leaguers voted to retain the name of Walther, the name chosen in 1893 at the time of the organization of the league.

FLASHES FROM LOCAL LEAGUES

Trinity LL of Tavistock combined their election of officers with the annual fellowship banquet at which the newly confirmed of the church and their parents were guests. The guest speaker was Miss Judy Carse of St. John's, Waterloo, a past vice-president of LLC, and a former Helper, Caravaner and Work Camper. **TAVISTOCK, ONTARIO**

The election results are as follows: Prexy, Percy Hohner; vice-prexy, Ken Seltzer; secy., Mary Jane Faber, and treas., Ken Wilhelm. Divisional chairmen appointed are Carol Seltzer, Missions; Donna Krantz, Evangelism; Christian Vocation; Bob Wilhelm, Social Action; and Judy Appel, Recreation. Ron Seltzer was appointed publicity chairman.

The Pittsburgh Synod LL had its second weekend work-camp at the Old People's Home, in Zelienople, Pa. The director was Pastor Donald Love from Erie, and the campers came from all over the synod. They washed windows, stairwells, cleaned the stock room, washed dishes in the infirmary and did other "odd jobs." **PITTSBURGH**

NEXT SUMMER IN EUROPE? HERE'S AN OPPORTUNITY!

60 American and Canadian youth, ages 18-25, will take part in an international adventure next summer. They will participate in a "Lutheran Youth Exchange Program" sponsored by the Lutheran World Federation.

Many Luther Leaguers will remember the thirteen "overseas youth" who were Luther League of America guests during the summer of 1957. Besides visiting many United Lutheran Church in America camps, league conventions, congregations, these 1957 guests attended the LLA Convention in Kansas and the LWE Assembly in Minneapolis. Now in 1960, the other side of the "exchange" will take place: Americans and Canadians will visit fellow Lutherans in Europe.

The purpose of the exchange is to afford Lutheran youth from many countries an opportunity to get acquainted and to share basic insights in Christian faith and life. Schedules will include visits to Bible camps, youth conferences, meetings with youth groups in congregations. Visits will be made in Scandinavia countries, Holland, France and Germany. Participants will also attend the "European Ecumenical Youth Conference" to be held at Lausanne, Switzerland.

Cost for travel, housing and meals in Europe will be approximately \$150. Trans-Atlantic transportation will be an additional \$400-\$600. The exchange program calls for an European arrival date of June 10 and departure date of July 28 (additional time may be spent in Europe at the option of delegates). Trans-Atlantic travel is to be arranged by each delegate once they have been accepted for the program.

The United Lutheran Church will be entitled to twelve delegates. All interested persons can obtain more information and "Application for 1960 Lutheran World Federation Youth Exchange" by corresponding with the Luther League of America, 2900 Queen Lane, Philadelphia 29, Pennsylvania.

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THE FEAST OF THE REFORMATION

A MEDITATION

He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. MATTHEW iv. 4.

So must we trust and be sure that the soul can live without all things except the Word of God; and without the Word of God nothing can help her. But when she has the Word she needs nothing else, for in the Word she has enough food, joy, peace, light, art, justice, truth, wisdom, and all good things superabundantly.

What is, then, this Word that bestows such high grace, and how shall I use it? Answer: It is nothing other than the actual preaching of Christ as it is contained in the Gospel. The purpose of the preaching is that you should hear your God speaking to you, telling how all your life and works are nothing before God and how you and all that is in you would perish eternally. If you truly believe how sinful you are, you will despair of yourself entirely and confess that the words of the prophet Hosea are the truth: 'O Israel, thou hast destroyed thyself; but in me is thine help' (Hosea xiii. 9). But in order that you may be saved from yourself and out of yourself—that is, out of ruin—He presents to you His dearly beloved Son Jesus Christ and bids you, through His living and comforting Word, yield yourself to Him with a cheerful heart. For the sake of such faith all your sins will be forgiven, your ruin overcome, and you will be just and true, content and devout, fulfilling all His commandments, and set free from all things.

Therefore this should be the one work and exercise of all Christians to imprint in their souls this Word of Christ and practice and strengthen this faith unceasingly, for there is no other work which can make a Christian. Therefore a right faith in Christ means indescribable wealth, for it bestows all blessedness and takes away all wretchedness.—Martin Luther.

Taken from *Day By Day We Magnify Thee*. Used with the permission of the Muhlenberg Press.

THE WORLD IS YOU

The following is a resume of the "Missions Around the World" panel which was held at the LLA convention. Moderator was Dr. Ralph W. Loew, President of the Board of Foreign Missions, ULCA. Participants were:

Winston Bone, New Amsterdam, British Guiana
Melton Soko Clinton, Totota, Liberia, Africa
• The Rev. Juan Cobrda, Argentina
The Rev. K. Devasahayam, Guntur, Andhra State, India
Tennyson Liu, Hong Kong
Erich Berendt, Edmonton, Alberta, Canada
Miriam Eleazer Fisher, Concord, No. Carolina
Joyce Johnson Schenk, Minneapolis, Minn.
Fred Wedemeyer, New York, N. Y.
David Ziegler, Hanover, Pa.

BERENDT: Could you say something about the rising tide of nationalism and its effect on the younger churches?

DEVASAHAYAM: Despite constitutional guarantees of freedom of religion the dominant faith, Hinduism, tends to be equated with true patriotism. Non-Hindus are sometimes even considered foreigners. In face of this situation the Christian claim to uniqueness is met with hostility. When Christians tell others about Jesus Christ who is the way by whom and by no other all shall enter, non-Christians in India, under the influence of universalism, say: "We do not want your Christ with his claims. If at all we want him as a *complement* for what we already have." Even so, there are "depth conversions" to Christian faith, conversions which are not superficial, but which have deep roots.

ELEAZER: What would you say is the greatest enemy to Christian faith in your particular country?

LIU: Being so near to the Chinese mainland, we have the obvious and very real enemy of Communism. But this is not the only enemy we have. We have another enemy which is just as powerful: Christians who do not live like Christians. They are enemies from within.

WEDEMEYER: I would like to ask this question of Juan. To whom does the Church of Argentina minister? I understand that there are many European immigrants in your country.

COBRDA: Yes, we minister to many of these immigrants. But this is not all we do. We try to serve all the people represented by Argentina's seventeen languages. We have a fine new seminary which helps us, and we are thankful for the support which the LLA has given this school.

SHENK: No doubt you had many impressions of Americans before you came to this country. How many of these impressions have you changed?

CLINTON: I used to think that all people in America live in mansions and

that all Americans are rich. One impression I still have to this day, however, is that you move around too much!

ZIEGLER: Most of you are not white-skinned. I would like to ask, therefore, what effect have American problems and conflicts over segregation had in your country?

HAMLET: When I answer I speak, of course, only for British Guiana. This is a very difficult question. Briefly put, the situation is considered "deplorable." It leads some of our countrymen to look at the Board of Foreign Missions of the ULCA as "self-contradictory and superficial." This is not true of all our people, however. Missions are indeed very much appreciated. Because of some resentment, we must not be led to give up the primary purpose of the Christian Church.

BRENDT: I would like to ask a similar question. What effect does the great variety in American denominationalism have on overseas churches?

HAMLET: This must be answered in two parts. Christians, on the one hand, are not too bothered. They consider all denominations just as Christians. On the other hand, denominationalism is a problem to the non-Christian and also to the Christian who is trying to witness to his brother. When the Christian points to certain weaknesses in non-Christian religions, he is often met with the remark that he should not try to hide the differences so obvious within the Christian Church, for instance the many images in the Roman Catholic Church and the fundamentalism in some Protestant Churches.

WEDEMEYER: We have heard much about the growing missionary zeal of non-Christian religions. How does this effect the younger churches?

DEVASAHAYAM: It has two effects, one on the established churches and the other on the missionary potential of Christianity in India. For example, there are anti-Christian sects who exist only for the purpose of criticizing the Christian scriptures—which they take at face value. The Old Testament is especially a problem in this respect since there are recorded many weaknesses of men. Also, purification rites have been established recently in the old religions specifically for receiving back converts *from* Christianity. But the Christian Church is meeting these challenges. Indeed, it is doing more than meeting them. The Christian Church of India fights back through "newspaper evangelism," whereby the false claims of the Anti-Christian sects are met and the proper understanding of the scriptures is stressed. Such articles appear in many daily newspapers. Also, we have open meetings in government buildings where anyone may attend. There we do much the same thing that we do in the newspapers. In India there are very, very few lapses of converted Christians back to other faiths.

BONE: In British Guiana the situation is different. There is a growing tendency to return to the old ways. Especially with the birth of India's independence, there has arisen a greater zeal for the Indian religions—also our religions—Islam and Hinduism. Some churches have had to be closed. Indeed this is our greatest enemy.

SHENK: Could you tell us something about the problems which you, as school principal, face with your students?

CLINTON: We have great problems with the many language groups which are represented in our villages coming together in our school. We also have trouble with the girls. By that I mean they leave school too early, many because of pregnancy. Also, we have the problem that people in our country think that when a person reads and writes he no longer needs to work! Hence when the students come to our school they don't like to do manual labor. But we require that each student bring a cutlass and hoe. Then, too, we have a time trying to get the students to go to bed at 9:30.

ZIEGLER: I have a question on a different subject. Could you tell us about the requirements which you think are necessary for a missionary?

BONE: First of all he has to be a person who likes to work with people. Furthermore, he should be one who is not in the habit of making people conform to his own ideas, to what *he* thinks is right. He must be willing to learn about the local problems and then attempt to bring this around to a Christian situation.

HAMLET: I would add that a missionary must be on his guard against any kind of what we might call "cultural imperialism." And also—a fact which is very important—he must be willing to work in the mission situation in that eventually he will be able to give up even his own place and be replaced by leaders from the national church.

LIU: My answer is that a missionary should be the kind of person whom you like for your pastors and teachers. We like the kind of people you like. We don't like the kind of people you don't like.

BERENDT: Turning to a different area, could you say something about the problem of plural marriage as it is met by the church?

CLINTON: One thing you must understand is that plural marriages in our country are not for lust, but for simple practical reasons. The economic situation in our country tends to make it necessary for a man to have more than one wife, so that the farm work will get done. Furthermore, it is a tradition in our country for families—who are not wealthy—to give the daughters in marriage to a wealthy man. It is a custom also, that the bigger a man's family, the more he will be honored at the time of his death. On the other custom which has also supported plural marriages is that which requires a woman to abstain from sexual relations with her husband for 2 to 3 years after she has given birth to a female child, 4 years in the case of a male child. So you see that men in African tribal environments like to have more than one wife.

DR. LOEW: You can see the tremendous problem involved here. Think what would happen if a missionary, who came from a strict moralistic background, went to Liberia to preach the Gospel of Christ. As missionaries they need to be understanding and not just shocked. This is why *family* evangelism must be emphasized. Here you see an example of the difficult problem which we face in this world situation, problems for which there are

simple answers. We need men and women who will be farsighted and creative enough to come to grips with these problems.

CLINTON: The solution which the Christian churches in Liberia have now settled upon is that a man who becomes Christian may keep his wives, but he may take no more.

ELEAZER: Could you tell us something about the young people in your churches and the role they play?

BONE: The Luther League in our country is extremely important. Its members are especially grasped by the Evangelistic spirit. They do not hesitate to invite non-Christian friends to their meetings. Admittedly these friends do not immediately come to worship services. But soon they do come to catechetical class and become Christians. The League is one of the main points of contact our churches have with Islam and Hinduism. For example, one league president recently told me that one-third of his league at present is composed of people of these two non-Christian religions.

SHENK: I would like to switch around a previous question of mine. What wrong impressions do American young people have of *your* countries?

CLINTON: Well, for one thing, there are no tigers and snakes crawling all over the place like in your movies. I have been through all the most important jungles in Africa, and I have never been bitten by a snake. Besides your American automobiles kill many more people and are much more dangerous than any of our snakes.

LIU: Incidentally, all Chinese people are *not* cooks and laundrymen.

DEVASAHAYAM: American children have to be shown on the map that there are other Indians beside American Indians. One child once asked me if I wore War Paint!

WEDEMEYER: In conclusion, I would like to ask you about the mission of the Church—or is it missions?

DEVASAHAYAM: In following Jesus Christ we seek to save that which is lost. This is our one great *commission* which we have from our Lord Himself. In light of the commission, we have many *missions* all over the world.

TOPIC HELPS

At the beginning of the program have leaguers write down their answers to the following questions: what are the greatest enemies to Christianity in foreign lands? What effect do you think American racial problems have in countries with young churches? What effect does nationalism have on younger churches? What are the qualifications of a good missionary?

Arrange a panel of American and "foreign" students with signs identifying their countries. The answers to most of the ques-

tions above will be given by the participants as they assume the parts of the LIA panel. Have them read over their questions and answers ahead of time so the program will run smoothly. The new color filmstrip "Soko of the African Bush," the true story of Melton Soko Clinton, the panel participant, is now available from your S. S. Missions Secy. Order this in time for your program.

SUGGESTIONS FOR WORSHIP

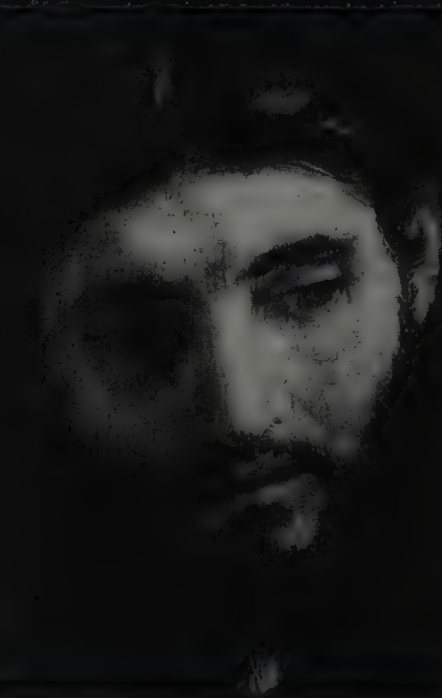
HYMN CYH 267: In Christ there is no East or West.

RESPONSIVE READING: Psalm 67.

SCRIPTURE: Matt. 28: 16-20.

HYMN CYH 84: From All That Dwell.

WHO IS A PROPHET?



We were on our way to Cape Cod. Three young pastors with their wives and a flock of bright eyed children were looking forward to a day at the beach. It began to sprinkle. As we drove nearer it poured.

One pastor said, "I prophesy it will clear up. I see it clearing up now."

The rest of us taunted, "You're a false prophet."

After three hours of huddling together in a little cabin it was still raining. "I'm sure it's about to clear," our prophet assured us.

On the way home one little tot piped up, "You were wrong, Daddy; it rained all day."

WAS this young pastor a false prophet? Would he have been considered a false prophet if he had lived back in the times of Elijah or Isaiah? But, you may object, this trifling matter of weather prediction surely doesn't have anything to do with the prophets of the Old Testament! Think a minute though! Didn't the whole set-to between Elijah and Baal's prophets have something to do with rain? Another of the Lord's prophets received a word from the Lord about a drought (Jer. 14:1-6). Let's try to see then if this young pastor would have been considered an Old Testament false prophet.

The first thing you might say is, "He must have been a false prophet; his prediction didn't come true." This sounds very close to the idea expressed in Deut. 18:21-22:

How may we know the word which the Lord has not spoken? — when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously

But looking a little more closely, this does not seem to be a reliable criterion of a true prophet. Deut. 13:1 ff. speaks of a prophet whose predictions came true, but who reveals himself as a *false* prophet by saying, "Let us go after other gods." Then, too, a number of Old Testament prophets were quite mistaken in their predictions. Haggai's prediction of Zerubbabel's messianic role (Haggai 2:20-23), for example, was never fulfilled. But he was judged a true prophet—at least by those who

considered his "book" worthy of inclusion in our Bible. So we must discount ability to predict the future as the mark of a true prophet.

You may wonder, "Perhaps he's a false prophet because he doesn't have a call from God to be a prophet. A call to be a pastor isn't the same as God's call to be a prophet."

This sounds much like Jeremiah's expression of God's hatred of the false prophets, Jer. 23:16-22. In v. 21 the Lord is saying of the false prophets:

**I did not send the prophets,
yet they ran;
I did not speak to them,
yet they prophesied.**

But how are we to tell when we hear, "Thus has God said"? Is the speaker making something up himself, or has he really heard a word from God? Just because a pastor accepts a call to proclaim God's message to a parish does not prove that he has heard God speaking. Maybe he will merely repeat what he learned at the Seminary or what he is reading in books or what he thinks will sound good to his people. Maybe he hasn't the real conviction that God has ever spoken to him at all.

The people listening to the Old Testament prophets had a similar problem. A striking illustration is found in I Kings 22 and II Chron. 18. Here Zedekiah and about four hundred prophets predicted victory while Micaiah foresaw defeat for the kings of Israel and Judah in a prospective battle. Both sides claimed to have the

by PAUL W. LAPP

authority of the Lord. We know Micaiah was right for we know how the battle turned out. But how were the kings to know beforehand?

Jesus put the same question to the chief priests about the "greatest" of the prophets: "The baptism of John, whence was it? From heaven or from men?" The multitude thought it was "from heaven," but the leaders did not accept John's message as a word from God. If you had lived then, would you have followed the spiritual leaders or the crowd? Why?

Similarly, being a professional church worker does not necessarily guarantee a prophetic voice. Nor are the leaders of the church or of the temple always reliable guides in pointing out true or false prophets. The church's stamp of ordination does not guarantee a prophetic word from the pastor. The rejection of John the Baptist by the Jewish spiritual leaders did not prove that he was a false prophet. The professional prophets of the Old Testament were not always true prophets. In fact, most vehement words are spoken against them. Amos emphatically does not want to be considered a professional prophet. When Amaziah tells him to go home and make his living by prophecy in Judah ("eat bread there"), he retorts, "I am no prophet or prophet's son; but I am a herdsman and a dresser of sycamore trees." (Amos 7:10-15).

Anyone can be a prophet. Amos was a shepherd from the "backwoods" of Tekoa. Isaiah was a man of the big city and probably was a priest. Saul prophesied, and he was a king. Elisha was a professional prophet; in fact he was probably the administrator of the prophets' "schools."

Thinking a little more deeply you might come up with, "This young pastor is a false prophet because his prophecy is mere wishful thinking. He's just trying to get everyone to think the weather will turn out a certain way." right."

This is like the "smooth things" that the people *wanted* Isaiah to prophesy (Isaiah 30:9-11). But do true prophets *never* prophesy "smooth things?" What could be "smoother" than the opening words of Second Isaiah:

Comfort, comfort my people,
says your God.

Speak tenderly to Jerusalem,
and cry to her

That her warfare is ended,
that her iniquity is pardoned

That she has received
from the Lord's hand
double for all her sin.

—(Is. 40:1-2)

If you have done even a little studying of the prophets, you might object: "All this discussion of prediction is beside the point. The main work of the prophets was to interpret present events, especially *historical* events, not so much natural events like rain." That is certainly true. When we read through the prophets we find they were mainly concerned with men and nations. There are curses of Israel's neighbors far and near. There are warnings to men about their luxury, greed, dishonesty, and many other sins.

This doesn't help us much though in *our* search for signs of a true prophet. In our time there are numerous interpretations of political events, statistics of crime, etc. All we have to do to learn this is listen to several news analysts. Commentators as well as church leaders were recently debating

the planned exchange of visits between Premier Khrushchev and President Eisenhower. Some said the visits would further the cause of world peace. Others were uncertain. Still others feared damage to the "American cause." And then there are some who "prophesied" that nothing but punishment from God could come to those who associate with this "godless" leader. Perhaps we will soon know which interpretations were more closely related to the actual outcome, but even then can we say that any interpretation was *prophetic*?

Take another issue—the admission of Red China to the United Nations. A group of Protestant leaders recently passed a resolution favoring admission. Other groups of churchmen immediately reacted with an opposite view. There is a similar division of views on disarmament. Some feel we should

make every effort to arm ourselves, to defend our land and "religion." Others feel that our "religion" is compromised when we enter an arms race. Who is right? Can we say that any of these voices are prophetic? Can we determine that our young rain prophet, if he were serious, would be a false prophet?

Yes, I think we can. One of the key words of the prophet is, "Repent!" The truth or falsity of the prophet's message is determined by his attitude toward this word. The call to repentance is a call to turn back to God. In doing this one admits that he has been turned in one direction or another, but *away* from God. This turning away from God to our own interests and desires is what we call *sin*. The call of God to turn back to him shows us God's grace. The turning back to God we call faith. These are the themes of the true prophet: sin, grace, and faith.

We can say that our young pastor's prediction had nothing to do with the true prophetic themes and so he was not speaking as a true prophet. But what about Red China, armaments, and even natural disasters like the recent earthquakes in Montana? These themes *do* have something to say about interpreting these events. Where these

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themes are applied, there the voice of a modern prophet can be discerned.

Take the issue of Khrushchev's visit to our country. Can we say that *opposing* his visit because he will contaminate our "Christian" land is a prophetic voice? Certainly not! This view is based on the assumption of our own 'goodness, not our sin. This is like telling Khrushchev, "You must repent before you can associate with us just persons who need no repentance!" What would be a prophetic interpretation of this situation? If we repent, taste the grace of God, perhaps God will use as tools of his grace even to Khrushchev. Certainly nothing like this can happen as long as we consider ourselves a righteous nation that must defend itself with every possible instrument of war from Russian criminals. Only the person who spells out this theme from his own experience of repentance and grace is a true prophet.

This is what made great Old Testament prophets. They didn't cry that all was well with Israel; they didn't foster self-satisfaction, self-pity, or any kind of self-concern. Israel needed to repent. The comfort of the Lord came only to those who repented and turned to God in faith. Note that in Is. 40:1-2, quoted above, the comfort was "double forgiveness" for iniquity.

Can you detect prophetic notes in the preaching you hear? "Come to church regularly!" "Support the church generously!" Are *these* prophetic notes? Frequently they are the opposite. People get the idea that all will be well with them if they come to church regularly and *give*. "Be good citizens!" "Obey God's will!" Are *these* prophetic notes? Not unless they are the result of repentance.

"Woe to you, Chorazin! Woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago." (Matt. 11:21) These are the prophetic words of a True Prophet. In Him we see more clearly all that repentance implies. In Him as the Suffering Servant of the prophet Isaiah, we learn what a dreadful thing sin is—in his agonies of life and death for us. In his resurrection we learn of the power that comes to those who accept his grace, appreciate what it means to be forgiven, have the opportunity to repent, turn back to God and be accepted by Him. The power of a new life comes to all who think their sin is bad enough to get off in a corner, smite their breast and say, "God be merciful to me a sinner." That power is the source of a truly prophetic message. With that power *you* can be a prophet. Anyone can be a prophet.

TOPIC HELPS

Collect newspaper headlines and clippings on some of the timely subjects mentioned in the article. Analyze their 'slant' and content (especially with commentators and columnists) in the light of the themes of the true prophetic sin, grace, faith. A good debate can be worked up on the problem of the admission of Red China into the U.N. After each argument, have the group analyze the validity of the stand from the point of view of the prophetic themes. Be careful here. Read aloud the section on Missions in the L. Divisional pamphlet: "Communism tells us (a man) that the state is god; nationalism makes patriotism a religion." Is the American point of view necessarily the Christian understanding?

THE HANDLE

by CHARLES SARDESON

Do you know Athanasius? He was that great spirit in the fourth century who bucked immense opposition in his day, stood fast with his convictions, and came out of a great conference of the Church as the hero of the moment and of the following centuries as well. It was he, more than anyone else, who was responsible for the formulation of the Nicene creed, one of the great statements of Christian faith. Every Christian should know that creed by heart, not because it says everything we need to know, not even because we understand everything it says, but because for all these years it has been an important handle

... What does the Trinity really mean?

to Christian belief. Around the world, across the years, people have accepted this as one of the primary statements of Christian conviction. It is a summary of our beliefs in a Triune God.

But before we go any further, let me emphasize: the creed was not laid down out of the mind of church leaders as something which they thought would be a good belief and one worthy of acceptance in their day, or in ours. The great statement about the Trinity was the result of an effort to put *historical experience* into words. The problem for so many people today is that they try to advance in the other direction. They begin by learning the creed by reciting it in church; then they attempt to go out and believe it with their lives. It is difficult to be given an idea and then be directed to go and find an experience to go with it. It is generally much more likely that we begin with great historical experiences and then record the ideas and convictions we have concerning them. That is how the creeds and statements about the Trinity—Father, Son and Spirit—started. We must always remember that in our efforts to understand the Trinity as an article of faith and as a doctrine.

The other acknowledgment we need to make right off is that we can never hope to do an adequate job of fitting what we know and believe about God into words. The great relationships of life can never be recorded in simple sentences. The best we can do is indicate directions and mark pathways and give witness. God is God. He never really fits into any human terminology, least of all at the point of actually defining Him as Triune, or as a Trinity.

We can see something of the problem just on the human level. We can look at a family and say the man of the house is a father, a businessman, and a husband. He is all this and more. A man reveals himself through each of these areas. No one could write his biography well who did not know him in all three of these important facets of his life. Furthermore, wherever you might meet him, all the rest of what he is would somehow influence your relationship with him. A child may have no idea of what it means for his father to be a husband and a businessman. But that does not make any difference. That does not alter the facts. Sooner or later the child learns to know that his father is also other things, and that these other things also affect his being a father.

Well, it may be a long way from there to God. But God, in being God, has revealed himself in different activities and in different ways through the years which we must acknowledge. We must call Him Father, Son and Spirit, not because we have decided that God must be like that, but because He has declared it; just as a man's life declares that he is father, businessman, and husband.

Of course one great difference is obvious. When we are talking about a man we can understand our terms and the limits to which they apply

because we are talking about another person just like ourselves, or at least very similar. When we talk about God, however, we are talking about someone way beyond us. So far beyond us, in fact, that we can only see and talk in fragments. That makes it more difficult to put what we know and mean into words. Our words cannot hold enough to convey our ideas or to surround our thoughts. In talking about God, words are always in the midst of a struggle where even the finest of them cannot break through and capture sufficiently what must be said.

A child may try to stand in the middle of a room and blow up a balloon. He may try to get all the air from the room into his balloon, but he will always fail. When he fills his lungs with air to blow into the balloon somehow more air comes to take the place of what he has used. He cannot exhaust the supply. Furthermore, his balloon will burst long before he has made a very good start, and he will be exhausted from his efforts. That is somewhat the same predicament we are in when we try to put our great convictions of God into words. There is too much of God to fit, and our words are too frail for the task. Nevertheless, our words are signs and markers along the way, just as the air in the balloon is the same air as that in the room. From the air in the balloon we have some important ideas about the air in the rest of the room. And our statements about God, limited as they are, do indicate what life is likely to experience again and again as we live in His presence and learn to know as much about Him as we are able.

"I believe in God, the Father . . . and in Jesus Christ His Son . . . and in the Holy Ghost. . . ." Again, and again, people have looked up out of their Christian living and have said: "Yes! This is right. This is what we must say about God." To say any less is to say less than we know. To say any more is to add what life has never experienced. This much is true. It may not be possible to explain how God can be known in three ways, but that does not matter. I remember as a child the great difficulty I had in wondering how God could be eternal. How could He exist if He never began?" A child has a right to ask that question. No one ever gave me a satisfactory answer as I can recall. Today I do not ask that question. I know God exists. I know it in my Christian experience and conviction. I have learned to know that explanations are not always the important thing. More than that, I realize now what I did not know as a child. God does not owe me explanations for anything. He has a right to meet me anywhere, any time, and in any way He wants. Revelation is His to do with as He pleases. God knows what I can understand and what I need to know in order for His purposes to be fulfilled in me. Nothing else really matters. We have enough on our hands trying to live with and understand what we do know without being concerned over what we do not know, without being speculative over all God has not chosen to reveal to us. Let us turn now and consider the three words in our historic creeds

which show what people have learned about God's revelation of Himself that become our expression of belief in the Trinity.

"I BELIEVE IN GOD THE FATHER . . ."

That is the beginning. That is the first truth we have experienced. But before we say anything about it we must acknowledge that it is really not possible to limit ourselves to a discussion of God just as Father, for this relationship of God as our Father does not exist apart from Christ the Son, or from God the Spirit. We must hold on to our whole knowledge of revelation even while we are looking at one part of it.

God is our Father, not because we claim so, but because he has established that fact. It is not right to think about our earthly relationships of family or father-son, and then simply project that and say God must be something of the sort, also, only on a grander scale. God is *Father*, and by grace He allows us to become His children. He invites us to enter His family. The term *Father* is not just a human label fastened to God. It is a divine revelation. It begins in the very nature of God. *"It is not that there is first of all human fatherhood and then so-called divine Fatherhood, but just the reverse: true and proper fatherhood resides in God, and from this Fatherhood of God what we know as fatherhood among men is derived. The Divine Fatherhood is the primal source of all natural fatherhood."* In its deepest sense, that is what Father means. It means the source, the authority, the creator, the Lord over all. It begins in God himself and is never our title to bestow upon Him.

The other equally important thing is that a father must be the father of someone. Every word that really describes father describes a relationship. That begins with God also. The God who reveals Himself does so by relating Himself to life in this world, most completely through His Son Jesus, and from there, from that relationship, He relates Himself to each of us also as Father, and we become His children; not because we choose to be, but because that is how He receives us. It is so easy to get mixed up at this point and think that we select God as our heavenly Father. A good many people in church think that. Actually, however, we cannot make God our Father, all we can do is to become His children. From beginning to end, it is God's active grace which makes Him Father to us. The very most we can do is to be grateful stewards of the trust He has given us, and try with all our heart and mind and soul and strength to become faithful and obedient, knowing that even here we must constantly rely on His forgiveness and continuing love to maintain His Fatherhood.

"I BELIEVE IN JESUS CHRIST, HIS ONLY SON OUR LORD . . ."

Perhaps this should come first. It is through the Sonship of Jesus Christ that we know what it means to be children of God. As Christians we believe we share the sonship of Jesus. We do not become sons of God apart from Jesus, but through Him, we share in this vast, creative rela-

tionship. That is why the life of Jesus stands at the very center of our faith. He is the doorway to our relationship with God. We cannot be sons and daughters of God apart from the life of Jesus Christ. Once again, we must say that is not our choice, but God's. In the life of Jesus, God creates a relationship which He offers to us.

Let me remind you again that it is always complicated and incomplete to talk about ideas like this because at their very core they are experiences and not ideas. Remember the day when Peter made his great confession and declared: "Thou are the Christ, the Son of the living God." In that moment Peter was putting an historical experience into words. He was not laying down a theory. He was certainly not trying to say in words how the fact worked. He was simply declaring a truth that had overcome him. However God had become Jesus in essence and spirit, in power and promise was God's business. All Peter could declare was that it had happened. God was not only an almighty creative Father, source of all life and power; He was also this creative Son, this Galilean master. The power and authority of God confronted life out of the hand and mouth and eye of a person. Here was God's Son, and Peter knew it, and the greatest hope that could fill Peter's heart was to become like this Son, to share

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something of this same Spirit. Life could hold no greater promise, no finer grandeur than this. Life could never get closer to God than to stand in the presence of Jesus of Nazareth, for this was God.

Jesus was the Son of God in a very literal sense. He possessed the same life and ability that was in God the Father. The actions of Jesus were characteristic of the actions of God. Jesus did not simply tell people what God was like, He actually demonstrated with his own life the attributes of God. Jesus raised the dead, He taught with authority, He revealed the truth, He dispensed forgiveness, He announced the arrival of the kingdom and He imparted love. He was able to do this, not because of a profound knowledge of God, but because *God was in Him reconciling the world.*

So close is the relatedness between Jesus and God the Father, that it is impossible to think of anything God might be to us or do for us that is not shown in the life and relationships of Jesus. All we can dare to hope for is the chance to stand with Jesus and call God, *Father*. Through Jesus Christ the Son we are given this chance.

Once again, let me remind you that the important thing is not that you can understand how God is Father and Son, how He can be both these at once, and be Spirit as well; the really important issue is that you discover in an historical experience that God, who is Father of all life, is also revealed through the life of a Galilean in a way that is not duplicated anywhere else, and this revelation of God is the truly decisive knowledge we have of Him. Moreover, the idea of calling Jesus Son was not ours, nor did it originate with the disciples. The relationship is basic in the life of Jesus. It is so because God declared it and established it. Long before the disciples even thought of it, Jesus was acknowledging the Father who would become the Father to the disciples as well as to himself.

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"I BELIEVE IN THE HOLY GHOST, THE LORD AND GIVER OF LIFE"

Here is where most people have their problem of understanding. Just who is this Holy Spirit? How do we know so much about Him. Once again, it becomes necessary to say that our knowledge is the result of experience. We know we share in the ministry of Jesus every bit as much as the disciples. We know that forgiveness and grace are offered to us as freely as to the early Christians. We know that God is as much in his world now as ever, not because we have read it in a book, not because we believe historic promises, but because we have been convinced in our daily lives of the truth of all this. *God is our very present help in time of trouble.* He is our *good shepherd*. He is the *light*, and the *vine*, and the *door*, and all the other things Jesus claimed.

Such a spirit and assurance once came to people through a person, Jesus Christ. Since Easter and the Ascension that ministry has come through the Spirit. Beginning with Pentecost, the Spirit of God has gone on continuing the work begun during the earthly life of Christ, drawing together all believers in all ages into a great new community of belief and experience, giving life to the new people of God's new age.

Perhaps one reason why it is more difficult to grasp the meaning of the Holy Spirit is because it is more difficult to picture him than it is Christ. With Jesus there are multitudes of images and teachings which rush to mind and make everything about Him seem very real and possible. With the Spirit there are only two or three symbols—a dove and a tongue of flame—and both are suspended in the air. Somehow they do not seem rooted in real life. They do not speak to us. We feel we cannot reach out and touch the Spirit as one could reach out and touch Jesus of Nazareth. That is our problem.

There is one hopeful illustration. You cannot draw a picture of the wind. All you can do is point to the countryside with its bending trees

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and waving grain. You can only picture the wind by showing what it does. Then the proof of the wind is undeniable. Its results are clear and evident. Anyone can see them. In the same way we know the Spirit of God among people. We know it by their lives, by their faith and witness, by the fact that people become *new creations* in a way they could not do by themselves. Christian people in every generation have been able to look at their lives and see something which compels them to say: "This is God's work. This is the result of His presence, the fruit of His Spirit."

* What we need to remember all the time is that Christianity is primarily a revelation, an unfolding of God to people in history. He describes himself to us in word and deed. We simply translate into words and articles of faith what we learn from Him about Himself and about ourselves. The idea of the Trinity may be baffling to the mind, and I for one find it so. I also feel that all the historic symbols for the Trinity, useful as they are to suggest, fall far short of illustrating the real scope of the Trinity. But the important thing is not that I understand how it happens, or how it can be possible. The thing that matters most of all is that in my life I discover that it is true, that I must confess with every other Christian that "I believe in Father . . . Son . . . and Holy Spirit . . ."

In the long run, what we need from God is not an explanation of how things are with Him, but the assurance of a victory within our own lives growing constantly in the grace of the Son, the love of the Father and in the communion of the Spirit.

God is always God, and He is always a mystery because He is God, but as long as we live we shall stand under that great mystery and sing with grateful hearts:

"Holy, holy, holy, merciful and mighty,
—God in three Persons, blessed Trinity!"

not because we understand all that it implies, but because we know it is true.

TOPIC HELPS

DISCUSSION QUESTIONS

Where do creeds come from? Who thought up the doctrine of the Trinity? Did God reveal the doctrine of the Trinity? Does the doctrine of the Trinity tell us all about God? Give the reason for your answer. Would you say that God is Father because we think that He is Father or because God establishes Himself as Father? Tell why you answer as you do. Why is it only half of the truth to say that Jesus taught men about God? In what sense can the word mystery be applied to God? Like a mystery story? When did the Holy

Spirit stop being active among Christians? Explain the reason for your answer.

WORSHIP SUGGESTIONS

HYMN: Holy, Holy, Holy. (CYH #51, SBH #131), verses 1 and 2 only.

Invocation: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

INTROIT FOR TRINITY SUNDAY (See CYH or SBH).

GLORIA PATRI (in unison): Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.

LESSON: Matthew 28:18-20

THE NICENE CREED (read in unison).

THE LORD'S PRAYER.

SILENT PRAYER.

HYMN: Holy, Holy, Holy, verses 3 and 4.

LEAGUE ON A DIET

by BETH BOHLING

*have you
checked the
menu in your
league lately?*

LUTHER LEAGUERS are not considered the Church of tomorrow but the Church of *today* at First St. Paul's Lutheran Church, Hastings, Nebraska. This attitude, which supports the whole youth program of the church, has resulted in a vibrant Luther League and a bumper crop of nine young men studying for the ministry. Eight of the nine ministerial students have been active members of this League (the ninth was not associated with First St. Paul's at that age). Here they have had opportunity to apply their Christian faith and to study more deeply its meaning.

"We don't consider our League a 'play' activity where occasionally, when they aren't looking, you can shove in a spoonful of candy-coated Christianity," the Rev. Paul de Freese explains. "These leaguers are the Church of *today*—and they're eager for a diet of solid meat."

Some of this solid meat in the Luther League program at First St. Paul's includes projects. Every five or six weeks special devotionals are scheduled, when leaguers divide into groups of about eight, and each group visits several shut-ins.

Leaguers are reminded that each night may be the last opportunity some of the elder members will ever have for group worship. The shut-ins are delighted with the visits, and leaguers have described these worship experiences as among their most meaningful.

Work parties are another project, with leaguers pitching in where their help is needed. One Saturday leaguers, armed with mops and pails, descended upon the Good Samaritan Village, a home for the aged on the outskirts of Hastings. The leaguers

went home exhausted, but behind them were clean floors, sparkling windows and a glow in the hearts of all who saw them at work. It was hard work, but rewarding.

Balanced Diet

But projects are not the sole diet of these Leaguers. Their solid food comes in balanced menus. And it comes at regular—and frequent—intervals.

First St. Paul's Luther League meets every Sunday evening. One of their members on a SHARE Team recently expressed amazement at the number of Leagues which meet only biweekly, or less often. "How do they ever expect to get anywhere?" he asked. These Hastings Leaguers not only expect to get somewhere, they know where they are going. The year's program is mapped out in advance by an Executive Committee made up of president, vice president, secretary, treasurer, and a representative from each of the 9th, 10th, 11th and 12th grades. Serving as advisors in addition to Pastor de Freese are Sister Dorothy Stalder, who works with all devotional committees, and Mr. and Mrs. Robert

Kent, who work with the game and refreshment committees. Mr. and Mrs. Kent have been League sponsors for six years, and Sister Dorothy has assisted since she came to First St. Paul's in 1954.

Not that the pastor delegates all the responsibility. His is the guiding hand—and he is deeply interested not only in the youth program of the church but also in each young person individually. The boys who have decided to enter the ministry note that he was always available for consultation concerning their problems in choosing life's work.

"He never tried to force us," one of the ministerial students recalls. "His attitude was always that one should choose for his life's work something he enjoys."

As arranged by the Executive Committee and Advisors, the 1958-59 program of First St. Paul's Luther League began something like this:

Special emphasis was given in September to a Youth Sunday Rally. This has become an annual event, with First St. Paul's playing host to Leaguers from congregations throughout the area.

On Reformation Sunday, the Luther League sponsored the showing of the Martin Luther movie for the congregation. The following week they moved to pack boxes of homemade candy and cookies for servicemen and college students. (Boys brought cookies, girls candy.) And the next Sunday evening they attended the ULCW Thank offering Service as a group.

Projects during the first three months, in addition to the rally, devotions for shut-ins, and sponsoring the movie, included collecting clothing for

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the Lutheran World Action drive.

A guest speaker on "Negro Spirituals," an Evangelism meeting and a film, "The Broken Mask," were spaced at approximate monthly intervals. Each meeting, whether it features a program, project or party, opens with devotions prepared by a committee of four Leaguers.

The strictly social meeting for the 3-month period was a hayrack party. Games and refreshments are included in almost every meeting. A covered dish Thanksgiving supper featured a program panel on Youth Problems. Other special features planned during the year included a New Year's Eve Watch Party and Service with the young ministerial students in charge, a foreign student panel, a bus trip to Tabitha Home, orphanage and home for the aged at Lincoln, Nebraska.

And so it goes throughout the year. There is no hard and fast schedule alternating projects, programs and parties. Each is worked in as seems best.

Planning Ahead

Nor is the work of the Executive Committee over when the yearbooks are mimeographed. Each month they meet to consider current problems and map the way for the weeks ahead. Their recommendations are referred to the members for approval at brief monthly business sessions in connection with a regular meeting.

Leaguers are encouraged to attend

Midland Assembly, a week-long school for church workers on the Midland College campus. Last summer, eight of the Luther League girls attended on scholarships awarded by the Sunday School on the basis of participation in church activities. Some of the features of this year's League program are a result of inspiration and ideas gained there. The Luther League Convention also draws a considerable delegation. Two of the pre-theological students from Hastings have been members of the executive committee of the Central States Luther League.

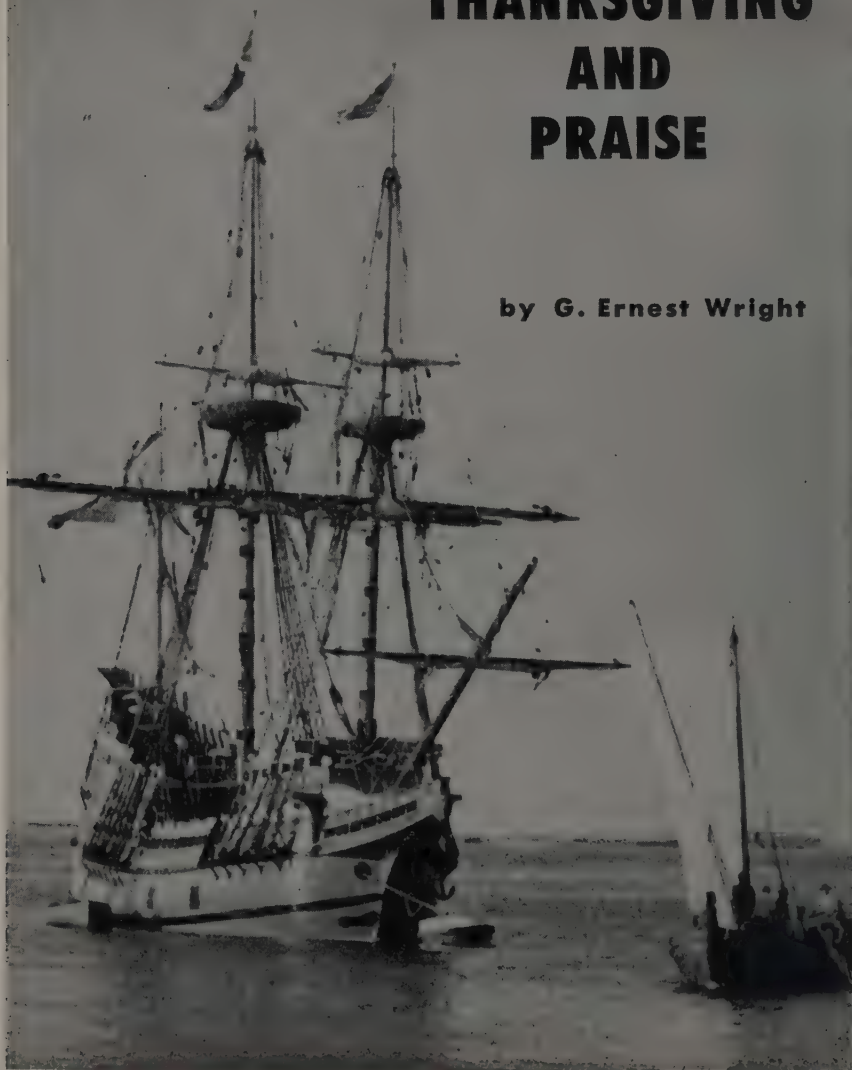
With such a program is it any wonder that First St. Paul's Luther League is not only the largest in Central States Synod but has also helped to produce the "bumper crop" of nine ministerial students from that congregation?

One of the pre-theological students relates that he started thinking seriously about the ministry when, after he had given part of the devotions for Luther League Parent Night, several persons asked him if he had ever considered becoming a minister. Another says he feels that Sunday School, confirmation class, church attendance, Luther League "all combined to impress upon me the importance of God's kingdom here upon earth and the workers He needs."

No one claims that the Luther League, or even the congregation itself, is the primary factor in the decision of these young men to enter the ministry. But it seems indisputable that it was a *determining influence* in their recognition and acceptance of the call of God to serve in this particular way.

THANKSGIVING AND PRAISE

by G. Ernest Wright



IN one sense thanksgiving is our country's harvest festival, supposedly the time when we give thanks for nature's abundance. As such it is a sacred occasion when we join with a great part of the human race and its variety of religious cultures in celebrating the abundance provided in nature's fertility.

In this country, however, we have historicized the festival. The traditions of one segment of our population, those of the Massachusetts Bay colony, have been adopted by the whole country, though this did not become official nationally, nor the time fixed yearly in November until Abraham Lincoln's presidency, nearly 250 years after the landing of the pilgrims at Plymouth in 1620.

In our thanksgiving, then, we are called to celebrate, not simply the harvest abundance, but God's preserving alive our pilgrim fathers during their first year in the American wilderness. Freed from European slavery, they had passed through the dangerous waters of the sea in a new Exodus, had landed in a wilderness and had been saved by the loving care of God to establish a new nation. The harvest festival thus, has become more than an affair of the seasons; it has celebrated a mighty act of God in history, wherein nature's abundance was used by the Lord of all life in his creating a new thing, the American nation. Nature is taken into history, it has not remained an independent object of religious devotion.

The Puritan interpretation of their past could, of course, draw freely on the Old Testament story of Israel freed from slavery, led through sea and terrible wilderness to the Promised Land. And in ancient Israel, too, the old fall harvest festival was transfused with historical memory. This was in the Feast of Tabernacles, the celebration of God's preservation of his people in the wilderness wandering. How this happened and when is a subject of debate among Old Testament students. Yet here, too, it is clear that the traditions of one portion of the nation were accepted in the course of time by the people as a whole, and the Lord who had led his people in the wilderness and made them a nation was the God who received the people's thankful praise. "Happy art thou, O Israel! Who is like unto thee, a people saved by the Lord, (who is) thy helping shield and thy majestic sword" (Deut. 33:29).

As a result, Hebrew hymns and liturgies which celebrate the harvest for itself alone are scarcely to be found. One may encounter an occasional passage like this:

**"The earth has yielded its increase;
God, our God, has blessed us." (Ps. 67:6)**

Yet it is always set in a wider context: "God has blessed us; let all the ends of the earth fear [or worship] him" (Ps. 67:7). More common amongst the

Mayflower II is the symbol of that historical event we celebrate in our American Thanksgiving.

great thanksgiving psalms is the note of joy in the Lord for his saving acts of old and for some recent act of national or personal salvation.

**"O give thanks unto the Lord; call on his name;
Make known his works among the peoples.
Sing to him; sing praises to him;
Tell of all his wondrous deeds."**

Ps. 106:1; 107:1; 118:1; 136:1

**"O give thanks unto the Lord, for he is good;
His steadfast love [*i.e., his unmerited acts of goodness*] endures forever."**

Such words were a common liturgical refrain at the beginning or end of historical statements concerning peril and salvation. Thanksgiving is grounded in the saving deeds of God, not solely in the fertility of the earth, for that too is part of God's saving work.

And in the New Testament the same motif is most clearly apparent. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). Or "Thanks be to God; who in Christ always leads us in triumph" (2 Cor. 2:14). "He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness . . . Thanks be to God for his inexpressible gift" (2 Cor. 9:10, 15).

Thanksgiving is thus giving honor and praise to God for a mighty act, a marvelous deed amongst the weak of the earth, the poor in spirit. Within its memory and the recital of faith of past miracles of grace become the basis of doxology to the Lord of life.

It is questionable, however, as to how meaningful all of this is to the contemporary American. There are various forms of religion, even of Christianity which have no praise or doxology in them at all. Is it possible for the typical American to give thanks or praise? It would appear that much of the current religious revival is largely a turning to traditional forms at a time when the cultural unity of our society has been destroyed, and people are left uprooted, nervous, insecure. And a period of fervor for tradition is rarely a time of creativity. The old forms may be revived, but they can remain shells, empty of their interior vitality.

Furthermore, thanksgiving in any really biblical, or even Puritan, sense requires a lively awareness of the definite *Object* of our devotion. The *One* from whom faith, commitment, joy are obtained as gifts. But thanksgiving, like faith in America lacks such a definite object. We are told by our leaders to be thankful and to have faith, but these are virtues which evidently mean little more than a general, buoyant optimism in ourselves, in the American way, or in something even more vague. The old words are here, but the object of thanksgiving, even when an idol, is no longer the *redeemer*. Salvation would appear to lie in the virtue itself. Faith and thankfulness are themselves the saviors, the emotion which we try to conjure up becomes an idol. President Eisenhower made this almost explicit in one of his addresses, when he said: "Our govern

ment makes no sense unless it is founded in a deeply felt religious faith—and I don't care what it is." The proper rubric, the old form, a nostalgia for something lost—these are present. Yet they have little explicit content. They are no ground of faith or thanksgiving. We are not renewed by our historical memory, nor are we moved to a triumphant and joyful doxology, "O give thanks unto the Lord, call upon his name; sing to him . . . tell of his marvelous deeds." Have we a situation in which true thanksgiving has become almost impossible for the average American?

II

Even for the most devout Christian, however, the question must be asked as to what he *means* by thanksgiving. It is certainly very doubtful that our English expression, "to give thanks," conveys the real sense of the biblical words. That expression does not seem to be a part of the primary vocabulary of any language, but is a secondary development. In both English and German "to thank" is derived from "to think." It is differentiating a certain type of thinking or feeling—a favorable or kindly thought toward someone for a favor received. In Greek "to give thanks" is a verb made from the noun "grace" or "favor", and means primarily "to say or do something to return a favor." In fact, if I am correctly informed, primitive languages never have the expression "to thank." It develops out of more sophisticated and formalized human relations.

Israel certainly did not possess the word. When one man wished to say something nice to another for a favor received, he said, "Blessed art thou!" The Hebrew word translated "thank" (*hôdâh*) is not once used on such occasion. It does not have the meaning of our word. Instead, it means either to confess one's sins, or more often to confess God in the sense of praise. When the Old Testament was translated into Greek, the Greek word "to thank" was carefully avoided. In the New Testament, however, it appears quite a number of times, but its inner meaning has been changed. It has now become in Jewish circles a synonym for the Hebrew expressions, "to praise," "to confess," "to bless."

It would appear, therefore, that there may be something wrong with our uncritical equation of "thanksgiving" with the Hebrew and Greek words in question. When we render the first verse of the 118th Psalm: "O give *thanks* unto the Lord, for he is good," we seem generally to mean: Since God is good, we are called upon to thank him. That is, we ought to be thankful, we ought to say, "I thank thee, O Lord, because thou art good." Yet the Psalms do not contain a single example of a thanksgiving prayer so structured. Instead, the whole worshipping community is called upon to *praise* the Lord because he has done such marvelous deeds.

When I say "thank you," my real concern is with an inner feeling or warm emotion in which the "I" is central. Not so in the Bible. There the subject is *God*, who draws my attention from myself and my feelings to praise and to bless *him*. Praise is a free, spontaneous, joyful expression, while the giving of

thanks can be something of a duty. A child has to be told time and time again to say "thank you," to give back at least that much for something received; it is an obligation of decent people to do so! But the biblical praise is a joyful glorification, a eulogy spontaneously rendered to the wondrous Giver, and something meant to be heard, not simply by the Giver, but by the whole community. In this sense it becomes confession of the wonder and magnificance of God. Thanksgiving is taken up into, it is subsumed in praise and joyful public confession. When the Revised Standard Version even more often than the King James uses the word, "thank," we are witnessing a victory of modern individualism over so-called objective biblical scholarship.

How, then, are we to be thankful or render praise after the biblical manner? It cannot be by either a private or mutual self-acceleration, a nudging of each other or of the self, so that one with at least a degree of inner sincerity says, "thank you, God, for being good to us." Even in saying that much, one may remain troubled that his heart is not entirely in it, that his feelings are not warmer. *One can never praise God by a massage or a titillation of his feelings.* Praise derives from a contemplation, not of self, but of God. It rises to the lips out of a sense of wonder for the extraordinary evidences of the divine activity in our behalf. And it is here that the Bible is our tutor, the means whereby our eyes are trained to see and to comprehend what has been happening and what now is going on, thus to be lifted from self-esteem to give glory to God. . . .

TOPIC HELPS

WORSHIP SUGGESTIONS

"Thanksgiving and Praise" was written originally as a sermon and can be used effectively as part of a Thanksgiving worship service. Have two leaguers share the responsibility of reading over each of the two parts, practicing ahead of time from the lectern.

Hymn: CSB 286 Praise to the Lord, the Almighty

Introit: (see inside front cover of this issue)
Gloria Patri

Lesson: Deut. 11:8-21

Epistle: Acts 14: 11-18

Gradual: (read responsively) The eyes of all wait upon thee: and thou givest them their meat in due season. Thou openest thine hand: and satisfiest the desire of every living thing. Alleluia, alleluia. Bless the Lord, O my soul, and all that is within me, bless his holy name: Bless the Lord, O my

soul, and forget not all his benefits. Alleluia.

Gospel: Luke 12:15-34

Hymn: CSB 294 O Worship the King

Sermon

Offering and Offertory

Hymn: CSB 284 The God of Abraham Praise

Prayer and Lord's Prayer

DISCUSSION HELPS

Plan a topic around the material in the introductions to the King James and the Revised Standard Versions of the Bible. From this material several leaguers can prepare the answers to some of these questions: Why are translations of the Bible made into 'modern' English? For how many years have Churchmen been revising Bible translations? What are some of the major problems in such translation efforts? When were these two famous translations made? What are the differences between the KJV and the RSV? Compare some of the passages which do differ in their readings in the two versions. (Some are listed in the RSV introduction.)

the hermit kingdom

BY nature we have a curiosity and desire which binds us to all mankind. We would like to venture into "another world." Whenever we see travel posters we want very much to find how other people live. If we live on one bank of a river, we are curious about who is on the other side. There were two gentlemen who shared this common curiosity living in America in the latter half of the 19th century, Horace G. Underwood and Henry G. Appenzeller. With this eagerness to explore was a burning desire to tell the people on that other bank what they themselves had experienced and learned, the wonderful love and message of God in Christ. These two men set sail for a strange land across the Pacific Ocean, a land then known as the Hermit Kingdom, or the Land of the Morning Calm. This is what *you* know as my country, *Korea*.

After many weeks of hard sailing they landed on the Easter morning of 1885 at Incheon Harbour, the place where General Douglas MacArthur was to come with his forces 65 years later in an attempt to drive communists from the country.

This beginning of the Protestant mission by a Methodist and a Presbyterian marked a turning point in Korea's modern history. Churches, schools, and hospitals grew out of their work, and people began to open their eyes to see what was going on beyond the great wall of separation. They woke from a long sleep in which the dreams of Buddhism, Confucianism, and spirit worship had held fast the lives of the people.

But Korea is *not* a Christian nation. Only about 8% of the people have made the very difficult decision to enter the Church. These are labelled the "Churchgoers", and they are expected to live stricter, more moralistic lives than non-Christians. Smoking and drinking are strictly prohibited even to the adult members of the Church, and something like square dancing for the young people's recreation cannot even be suggested.

On Sunday morning and evening you may meet young people of your age on their way to Church wearing their school uniforms and caps, carrying hymnals and Bibles. Every Church has student and youth groups as well

by CHAI SIK CHUNG

*Youth in a land
of few Christians*

as senior and junior high organizations. Usually they meet for Bible study and devotions from 10-11 A.M. Sunday morning and spend the afternoon or the evening in discussion and recreation.

High School education in Korea is, of course, *not* coeducational. Often the Church, which has always been progressive in this respect, draws together the boys and girls seeking new companionship and gives them a rare opportunity to meet and learn to know each other. If Korean boys can be called shy with girls—and they are!—the girls are even more so. Even though they may study and have recreation together in a Church youth group, the consciousness of the traditional separation of the male from the female restricts them from the natural "pairing-off" so familiar to American youth. Scarcely ever will you find boys and girls walking together hand in hand.

In this country where parents traditionally arranged all marriages, the American system of "free-dating" is still far from accepted. Yet everyone likes to choose a spouse according to his or her own preferences. For the youth of Korea this new "free" selection of a mate has become a major problem, and at the moment the way which stands somewhere between the old planned marriages and the Western practices seems to be generally approved.

Church youth group meetings are the ideal place where boys and girls can come to know each other. But in Korea even these demand more freedom and understanding on the part of the parents. Often teenagers are able to get together and sing and play games, but it may be more fun if

something like square dancing could be allowed in the future.

Yet the *spiritual* problems of Korean Christian youth are deeper and more concrete than even these social problems. Christianity is a new challenge to this people different from the West in tradition for so long. If you are born in a Buddhist family or another non-Christian home, it is not an easy step to become a Christian, to turn away from the traditions of your family and your people. Most of the young people of Korea have seen the destructions and horrors of the war that turned our country into a battlefield for many nations. Every aspect of their lives—political, social, economic—is complex and difficult in our struggling new democracy. Sometimes for all of us there doesn't seem to be much promise for tomorrow. Very serious questions, therefore, are often asked not just about careers but about the uncertain future, the destiny of the whole of mankind, the meaning of life and death.

A Church young people's discussion meeting is most often occupied with these serious topics which some leaguers may seldom talk about or may consider "too deep." American youth seem to be more socially minded and active than Korean students, who tend to be meditative and quiet. Instead of hayrides, camping, square dancing, coffee hours, fund-raising, and singing, more discussions of serious questions, Bible studies, and devotions are noted among the Korean Christian youth. Even in academic life a similar difference can be found. Korean students learn more advanced mathematics, physics, and languages than Americans, though they fall below the

American students in the practical application of their bookish knowledge. In America students are more efficient with tools, and building materials. You seem to know how to make *use* of things, and how to relate learning to life.

Korean students are required to take from six to nine hours of English a week for six years, and college requires two more years of your language. The interest in learning is enormous, for English is the most useful tool to study more about the West. Many of our teenagers also like to go to the movies and watch Gary Cooper and Marilyn Monroe. They enjoy all kinds of music—from Mozart to Bing Crosby. But most of these also come from homes where the old way of life

still dominates, where the young are kept in obedience to the Old—not just old parents, either, but a whole long history of traditional thinking and practices.

Korea has long been dominated by the conservative Confucian way of life which subordinates the young to the old and woman to man. This old way of life is slowly giving way to the new now pushing in from the West, chiefly from America. In this time of change, Koreans are searching for the right way of life which will meet the demands of the new society. Christian students in Korea are proud of the fact that they have found the way to meet the challenge of this new way of life in the company of the Church of Christ.

who will YOU be— in occupational circles?

- . . . how does a Christian choose his occupation?
- . . . what are the opportunities in church occupations?
- . . . what qualifications must you have?
- . . . how should you select your college?



For answers to questions like these write without obligation:

The Vocational Counselor
The Board of Higher Education
The United Lutheran Church in America
231 Madison Avenue, New York 16, N. Y.

ADVENT

"

The New Year begins for the Church with the Season of Advent. Each of us, in his home and in league, can make this a time abundant with understanding of the great lesson of Advent. This is a program for your home or league.

ONE of the most amazing facts about our Christian faith is that it gives meaning to all history. Apart from Christianity the history of our world has no meaning at all.

This was already quite plain in the Old Testament. In complete contrast to all other beliefs and religions, the God of Israel was a God Who acted in history. A God Who by His powerful deeds of judgment and mercy was redeeming His people.

Then came the greatest act of all. The Word which had come to man through the prophets to warn the people of their sin and tell them of God's love—this Word became flesh! The Word was Jesus Christ, and it is His coming that we look to during Advent.

God is always coming to us, giving of Himself to us. The Season of Advent opens up a new Church Year during which God will again demonstrate, in history, His great love for us. In order to get the most benefit from the Season of Advent, we must permit its emphasis, its mood to permeate our thinking and our doing.

The mood of Advent is threefold. We look back to the coming of the Babe to Bethlehem. We look within to His entry into our hearts. We look forward to His coming again at the end of the world. It might seem impossible to harbor three moods at once and bend in three directions simultaneously. Actually the mood of Advent is but one bent, one yearning—to have Christ.

We look forward to His coming because we need Him to release us from the trials of this world and our flesh. We know that He is that Liberator because He has already "redeemed us from all iniquity and purified unto Himself a peculiar people." We celebrate His entry into our hearts as we hold the story of His life and death and rising again before us in His holy World and blessed Sacrament.

The lesson of Advent is that this is a Lord to want, to bend toward, to reach

out for, to await with gladness and with longing, to greet as a Friend Whom we have not seen but Who is yet with us always unto the end.

THE ADVENT WREATH

To help us learn this lesson and to deepen our understanding of Christmas, the custom of the Advent Wreath has been preserved. This custom comes to us from the land of Dr. Martin Luther's birth. As time passes from the Eve of Advent Sunday to the Eve of Christmas, the wreath grows in beauty until it is replaced finally by the Christmas crib and the Christmas tree.

Originally the Advent Wreath might have been a cart wheel, wound with greens and decorated with lights, and strung up in the halls of the sun-worshipping tribes of northern Europe. To appease their "hidden" god during the darkest winter days they took a wheel from their cart, sacrificing, as it were, its use, while they pondered about the blessings of light and life and prayed the sun god to return to them.

The Christians preparing for their feast of light and life, the birth of the Saviour, found this wheel or wreath an appropriate means. Adding one light for each of the four Sundays in Advent, they think about the darkness without God after the Fall of Adam into sin, and the growing hope for salvation, first mentioned in Paradise, and nourished through the ages by the prophets up to the time of Saint John the Baptist, until the appearance of Christ, the Sun of Righteousness, Who will lighten our darkness.

The wreath, without beginning and end, stands for the eternity of God; the greens for life and growth; the four candles the ages "sitting in darkness and in the shadow of death." "The steadily increasing flames are eloquent symbols of the Light of the world."

METHODS OF MAKING THE WREATH

1. You will need four or five good evergreen branches. Also four white or red candles, two to three yards of purple ribbon, a spool of black or green thread or fine wire, and a hoop with four candle holders. The latter can be formed from a barrel hoop, rim of a basket, wire clothes hanger or any kind of reed switch. The four candle holders can be fashioned from tin can lids; cut four incisions crosswise in the lid, bend two sides up around the candle, two down around the hoop. The greens—any kind of evergreen—cut in hand-sized pieces, are wound with thin wire or with thread until the desired thickness is reached. The wreath is then hung by four purple ribbons, fastened with simple knots in the spaces between the candles. If there is no suitable place for hanging the wreath, it may be hung from a stand which can be constructed from an old bridge lamp or clothes rack.

This material is reprinted from the pamphlet "Advent in the Home" with the permission of the publisher Una Sancta Press. Copies of the complete booklet are available at 25c each, with reduced prices for quantity purchases. Write Una Sancta Press, 246 Fifth Street, Ridgefield Park, New Jersey.

2. Another procedure is to arrange the loosely tied evergreens in a circle around four low candle holders placed directly on the table. Or the evergreens might be arranged on a round tray or "lazy-susan" type of server. Then the entire wreath could be moved without disturbing the greens or candles.

3. Some Advent Wreaths have not only the four candles for the Sundays in Advent but one candle for each day of the Advent Season. A wooden ring, about three inches across, serves as the base. Nails are driven through at intervals to serve as pickets for the candles. After the candles have been inserted, the evergreens are arranged to hide the wooden rings and pickets. A star may be added each day with the memory verse written on it. These stars may be suspended from the underside of the hanging wreath or placed on the outer edge of the table type wreath.

FAMILY PRAYER

During Advent the Wreath should be the focal point for family devotions. Gathered around its gleaming candles, the family should daily prepare for the coming of Christ. The wreath should be prepared on the Saturday before the first Sunday in Advent and be blessed in the home. The head of the household should be the leader in this blessing, and in all the other family devotions, the other members of the family responding and taking part as indicated. Perhaps the members of the family could copy the various responses and read them at the beginning of the season. If the devotions are followed faithfully every day, they will know them by heart by Christmas.

THE BLESSING OF THE WREATH

(For Saturday Night before the First Sunday in Advent)

Leader: Our help is in the name of the Lord.

All: Who made heaven and earth.

Leader: Let us pray. O God, by Whose word all things are sanctified, pour forth Thy blessing upon this wreath, and grant that we who use it may prepare our hearts for the coming of Christ and may receive from Thee the gift of faith to receive Him when He comes. Through Christ our Lord.

All: Amen.

(Then the first candle is lighted. Each evening during the week the same candle is lit. The second week the first and second candles are lighted, the third week the first, second and third, etc.)

DAILY OFFICE OF FAMILY PRAYER FOR ADVENT

Leader: In the Name of the Father and of the Son and of the Holy Ghost.

Response: Amen.

Leader: Make haste, O God, to deliver me.

Response: Make haste to help me, O Lord.

All: Glory be to the Father and to the Son and to the Holy Ghost, as

it was in the beginning, is now, and ever shall be, world without end. Amen.

Leader: *(Reads the Prophecy for the day.)*

Leader: O Lord have mercy upon us.

Response: **Thanks be to God!**

(Now one of the family lights one or more candles on the wreath, according to the number of days or weeks that have passed in the Advent Season.)

Leader: Let us pray. *(The Collect for the week is said.)*

Response: **Amen.**

All: **Our Father, Who art in heaven. . . .**

Leader: The Lord bless us, defend us from all evil, and bring us to life everlasting.

Response: **Amen.**

(Then let each member of the family pray silently for the others, for the Church, for our Parish, for our Pastor, and for all the faithful in Christ.)

(Following the close of prayers the candles may be extinguished.)

THE ADVENT COLLECTS

(Use the proper collect starting on the Sunday specified and throughout the week)

I Advent. Stir up, we beseech Thee, Thy power, O Lord, and come; that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

II Advent. Stir up our hearts, O Lord, to make ready the way of Thine Only-begotten Son, so that by His coming we may be enabled to serve Thee with pure minds; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

III Advent. Lord, we beseech Thee, give ear to our prayers, and lighten the darkness of our hearts, by Thy gracious visitation; Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen.

IV Advent. Stir up, O Lord, we beseech Thee, Thy power, and come, and with great might succor us, that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplished through Thy mercy and satisfaction; Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen.

On November 30, St. Andrew's Day; and on December 21, St. Thomas' Day: Merciful Lord, we beseech Thee to cast the bright beams of Thy light upon Thy Church, that it being instructed by the doctrine of the blessed Apostles, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

SUGGESTED ADVENT READINGS

Eve of Advent I	Psalm 24
1st Sunday in Advent	St. Matthew 21: 1-9
Monday	Genesis 3: 1-15
Tuesday	Genesis 12: 1-5
Wednesday	Genesis 28: 10-15
Thursday	Genesis 49: 10
Friday	Numbers 24: 15-19
Saturday	Deuteronomy 18: 15-22
2nd Sunday in Advent	Psalm 2
Monday	2 Samuel 7: 12-17
Tuesday	Isaiah 7: 13-14
Wednesday	Isaiah 9: 1-6
Thursday	Isaiah 11: 1-9
Friday	Isaiah 40: 1-11
Saturday	Isaiah 42: 1-9
3rd Sunday in Advent	Psalm 72: 1-15
Monday	Isaiah 55: 1-9
Tuesday	Isaiah 60: 1-3
Wednesday	Isaiah 61: 1-11
Thursday	Jeremiah 23: 3-8
Friday	Jeremiah 33: 14-22
Saturday	Zechariah 9: 9-12
4th Sunday in Advent	Malachi 3: 1-6
Monday	Micah 5: 2-4
Tuesday	Saint Luke 1: 5-25
Wednesday	Saint Luke 1: 26-38
Thursday	Saint Luke 1: 39-66
Friday	Saint Luke 1: 67-80
Eve of Christmas	Saint Luke 2: 1-14

November 21st, 1943

To-day is Remembrance Sunday . . . and after it comes Advent, with all its happy memories for you and me . . . Life in a prison cell reminds me a great deal of Advent—one waits and hopes and potters about, but in the end what we do is of little consequence, for the door is shut, and it can only be opened from the outside.

—Dietrich Bonhoeffer in Prisoner for God.

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PIZZA

A R T Y

*tested and suggested
by Holy Trinity LL
Narberth, Penna.*

PISSALADINA — PISSALADIERE
—PIZZA! Call it what you want, this is that basic something for an easy-to-plan do-it-yourself party snappy as the first fall breeze at a football game. Hot and spicy, served with your favorite cold drinks, this is tailor-made for recreation during your league meeting, after an appetite-raising work party, or following some school sports event.

"Get from the baker a piece of uncooked bread . . ." or so my cookbook says. But let's do this the easy way! There are lots of packaged pizza mixes to choose from at the grocer, depending on how many fancy fixings you want included in the price. Unless you have maneaters in your group each box should provide basics to feed four people, maybe five. Have a committee (and this can be a task for the gals) prepare the dough mix ahead of time, so that it will rise and be ready for use when the party starts. Check the directions on the box *first*. Pizza dough is hardy stuff, but don't let it rise for so long that it falls flat.

Since these pizzas will be individual two-on-a-team projects, you'll need tins for baking. Small six-inch pie pans or plates or the tins that frozen chicken and meat pies are sold in will serve the purpose. Have lined up on other plates small shaven-off pieces of different kinds of cheese—don't forget Mozzarella, the real pizza cheese—, bologna, sliced chunks of weiners, salami, sardines, pepperoni, and, if you're a real veteran at eating this, some anchovies. Add a can of Parmesan cheese for sprinkling on the top before baking. Just about anything can be used for 'decorating' the

pizza in the making. Use your imagination!

Have your pizza sauce—this comes in cans in the mix box, too—poured into bowls and provide spoons and forks for all these fixings. Have everything including the dough balls right at hand when the party is about to begin."

Now that the gals have done all this work, gentlemen, it's your turn! Roll up your sleeves, because you are the CHEFS! An improvised apron might be a good idea, too, with all spillable ingredients around—try a kitchen towel. It's your job to roll out the dough, fingers are best for this, or toss it up in the air and stretch it into a circle, if you're a real expert. It mustn't be split, though, or your sauce will seep through and burn when it's put into the oven. Line the pie tins with dough and spoon in some sauce.

What goes in after this depends entirely on the artistic imagination of you and your female partner who *supervises* the operation! You can try to outdo your neighbor's designs all you like. But remember the experienced advice of our Narberth reporter: the last man done ends up with many scraps and a really abstract creation! The only hitch is of course, that they who create the pizza must also eat it!

While the pizzas bake, there's some time for group singing. You can even go Italian at this point, if you like. Check your mix directions for baking time and assign a watchful eye to the oven so your toppings don't singe. When all's ready, say or sing a collective grace. Then gather around to see how *yours* turned out. Have plenty of soft drinks on hand to mellow some

of the odd mixtures of taste you've dreamed up.

This same party can, of course, be stretched into a full scale dinner. Add a salad—Chef salad of lettuce, cukes, tomatoes, peppers and dressing is a good companion to pizza—and a simple dessert of fruit or sherbet and you have a whole meal.

If you're ambitious or if you can't buy pizza mixes in your neighborhood, try making up your own dough and sauce. Here's how: regular biscuit recipes or mixes make good basic dough. Before adding sauce to the stretched out dough, however, bake the dough alone in a 350 oven *briefly* until it's *very* light brown to 'set it.' Sauce can be brewed from tomato paste or sauce (add a little water to thin the paste), chopped onions, salt and pepper (black *and* red, if you like it hot) and *oregano*, the spice that gives that special Italian touch to spaghetti and pizza sauces. Cook this mixture slowly until the onions are soft. Pour sauce over pizza shell, 'decorate,' and bake at 350 F. for about 20 minutes or until the shell is golden brown. Serve hot!

GIRLS WHO SEEK QUALITY

Attend

MARION COLLEGE

for Women

Write: John H. Fray, D.D., Pres.,

Marion, Va.



by EUGENE HOEFMAN

SAY ONE FOR ME

Twentieth Century-Fox

Debbie Reynolds is a nice church girl who wants a show biz career. Robert Wagner is an actor/producer who recognizes talent when he sees it. He is also a wolf, and his place of entertainment is a second rate nightclub. Bing Crosby, theatrical district parish priest with the responsibility of looking after Debbie, rates Bob as strictly N.G. Eight songs and considerable comings and goings later the whole problem is favorably resolved, altho it takes a major overhaul on Bob to do it. Cute little musical with emphasis on the character of the individuals involved. With Ray Walston. CinemaScope and DeLuxe Color.

NORTH BY NORTHWEST

Metro-Goldwyn-Mayer

Alfred Hitchcock, master of mystery and suspense, serves up another choice

one. With travel too, as the action moves rapidly around New York City, then takes off for Chicago and Rapid City, So. Dak. (Mt. Rushmore). Cary Grant, victim of a mistaken identity kidnapping and a murder, gets really involved when seductive Eva Marie Saint befriends (?) him aboard the Twentieth Century Limited. James Mason seems bent on eliminating Cary one way or another (and some of the possibilities are real tricky!). Presence of U. S. Intelligence assures proceedings are top level. Occasional shafts of witty dialogue help break up the suspense. One faulty premise, but otherwise top entertainment, in VistaVision and Technicolor.

THAT KIND OF WOMAN

Paramount

Soldiers on leave in the big city, with youthful Tab Hunter taking it serious with (see title) Sophia Loren. Implausible.

THE HORSE SOLDIERS

Mirisch/United Artists

A daring military raid of the Civil War period is faithfully reenacted in this high budget production toplining rugged male stars John Wayne and William Holden, and beautiful Constance Towers. Union cavalry trek of 16 days and 600 miles thru Confederate territory is full of suspense and hard hitting action albeit they are trying for surprise rather than any large scale battle. Gallantry on both sides is played up. The inner conflict of men's personalities caught in the destructiveness of war as compared with peacetime pursuits is well presented, especially in the relationship between commander and his chief medical officer.

THE BIG FISHERMAN

Centurion Films/Buena Vista

Whether it's the three hour length (with an intermission) or the confusion of plot (with its many characters), somehow a four million dollar production of Lloyd C. Douglas' novel fails to stir the emotions. Chief leads are Howard Keel as Peter, Susan Kohner and John Saxon as Arabian princess and prince. Settings are interesting and beautifully photographed in color and widescreen. Jesus is never seen closeup but is portrayed by voice or seen as a hand or a shadow. Slow start, building up the Arabian angle is a handicap never fully overcome. Somewhat indefinite ending, too.

SOKO OF THE AFRICAN BUSH

**Your State/Synodical
Mission Secretary
is now planning
itineraries for local
league showing.**

**Get on the Bushwagon!
Reserve your date now.**



! NEW LLA FILMSTRIP !

BOOK REVIEWS



A LOOK IN THE MIRROR

TEENAGE DIET BOOK. By Ruth West.

On a diet? Are you suffering from lack of pizza, ice cream, cakes, pies and cookies? Well don't! This book shows you how to put all these "banned" foods right back on your menu with special low-calorie recipes that help you get (or stay) slim as well as healthy. Ruth West aims her talk and concoctions straight at the teener. The recipes—using less fattening and more nutritious ingredients—are excellent, and may even lead you to dream up some waist-trimming dishes of your own. Losing weight is a slow process when done properly, and this book shows you how to enjoy eating while on a sensible, non-fad type diet. *Teenage Diet Book* adds up to good looks, good health and good cooking!

—PAT TAYLOR

Altoona, Pennsylvania

THE RIDDLE OF ROMAN CATHOLICISM. By Jaroslav Pelikan. New York: Abingdon Press. 240 pages. \$4.00.

"Can a Roman Catholic be a loyal President of the United States? Why must the Roman church maintain a competitive school system in this country, with over four million pupils in the elementary grades alone? Is it true that Roman Catholics worship saints and have made a goddess of the Virgin Mary? Do they seriously believe that those little statues on their dashboards will help prevent automobile accidents?" It is not just idle curiosity which leads a Lutheran scholar like Dr. Pelikan to come to grips with these questions and many similar ones. He is convinced that Protestants must try to understand their Roman Catholic brethren for the sake of the well-being of the Church of Christ.

Dr. Pelikan goes behind the brick-bats which Protestants and Roman

Catholics have been hurling at each other for four-hundred years. Part One opens with a concise and factual account of the spread of Christianity from Galilee to Rome. The author explains what he means when he says that Christianity first became catholic and then Roman. The Reformation Dr. Pelikan calls a "Tragic Necessity." Protestants, he says, have tended to overlook its tragedy (that catholic Christianity was rent in two) while Roman Catholics have tended to overlook its necessity (that historical developments made a reform of the Church unavoidable if it were to remain catholic). Part One concludes with a discussion of the Roman Catholic reaction to the Reformation.

Although the historical background presented in Part One cannot be overlooked, Part Two is perhaps the most valuable part of the book for the general reader. Here such subjects are discussed as Papal Infallibility, Roman Catholic political ideas, the Sacraments and superstition, and the cult of Mary. It is refreshing to find that here and throughout the whole book there can be detected no propagandizing, only sober reflection. Moreover, Dr. Pelikan's admitted sympathy for the Roman Church does not blind him to any of its shortcomings or cause him to compromise his own Lutheran tradition in any way.

The third part of the book is a evaluation of the present situation between the two communions and a cautious attempt to present a few suggestions to deal with the situation as it is described. Dr. Pelikan's hope is that one day Protestants and Roman Catholics might recognize "their mutual needs and their mutual debts" and "develop

a concern for the total church and an awareness of the consequences of their actions for the total church of Christ. The only way this will ever happen, he thinks, is if both groups come to know each other as they are *and* if each communion examines *itself* for possible shortcomings. (For example at one place we read these words "... honest self-examination cannot be taken for granted in a church simply because it teaches justification by faith or traces its lineage to the Reformation.")

From the first page to the last this is a discomforting book. But it is also a book well worth the effort of some concentrated thinking. It is a discomforting book because it is so honest. It reveals both Protestants and Roman Catholics as they are in the flesh, so to say, not as they are when they put on their Sunday best. It is a rewarding book because it gives the reader a sense that the issues involved between the two communions go far deeper and are far more serious than whether they have statues of Mary or not, or whether to read the service in Latin or English. The Church of Christ has been split, Dr. Pelikan stresses again and again, and all Christians must bear the shame that this has happened along with the responsibility for working toward a realization of the broken unity which is still theirs and Christ's.

The reader will appreciate not only the short sentences and the frequent summaries, but also the welcome fact that the outline of the book is clear from start to finish. As far as style is concerned, this scholarly effort is surprisingly understandable and readable. Even when theological terms which a

unfamiliar to the reader must be used, the general thrust of the book's message is not disrupted. For this reason Dr. Pelikan's important work can be recommended to any high school student who is willing to give the book his undivided attention.

—H.P.S.

YESTERDAY'S CHILDREN. Edited by John Morton Blum. Boston: Houghton Mifflin Company. 276 pages. \$3.50.

A reader's delight and an editor's dream—how else can you describe a collection of essays, stories and poems from a magazine for teenagers like *Our Young Folks*?

Never heard of it? We're not surprised! *Our Young Folks* was a popular but short-lived junior partner to the *Atlantic Monthly* 'way back in the post Civil War years 1865-1873. *Yesterday's Children* skims the cream of the selections from this magazine by writers including—heard of these?—Charles Dickens, Henry Wadsworth Longfellow, John G. Whittier, Louisa May Alcott, and Thomas Bailey Aldrich. Many of the writers were young folks themselves, and the book is bound to have wide appeal.

Grandparents will appreciate the nostalgic recollection of how things were "in the good old days," and our brothers and sisters will enjoy the tales, both adventurous and fairy-story like, of what they *might* have done (or gotten away with) had they been born before their time.

For the thinking and wondering teenager, though, there is special significance. *Yesterday's Children* is a mirror for the ideas and dreams of teenagers who'd just lived through the

national catastrophe of the Civil War. Their whole world was shifting into the turmoil of a technological revolution. They feared the potential dangers of the steam engine and the railroad much as we wonder at the Bomb and what we might find on the moon. The West was rapidly expanding, and nature and science were opening doors never imagined. This was the age of the awakening of those American ideals and moralisms that shaped the minds of our grandparents and our country itself, socially and politically, for good and ill. To understand the present, we must first understand the past, and all these changes and trends are captured in the humor and seriousness of *Yesterday's Children*.

The book is divided into six chapters of selections: The War and Its Aftermath, Nature's Many Faces, Technology and the City, In the Gentle Tradition, Children Good and Bad, and And So Success. Fine illustrations from the original magazine accompany many of the stories and poems. *Yesterday's Children* is good looking, good reading, and good Christmas giving for anyone!

—S. S.

NEW IN PAPERBACKS

The Adventures of Huckleberry Finn, Mark Twain.

The Return of the Native, Thomas Hardy.

The Scarlet Letter, Nathaniel Hawthorne.

(All Signet Classic—New American Library, 50¢ each.)

Quiet Time

by DAR ROA

1 Deuteronomy 30:11-14

God never commands what He cannot give power to obey. To do so would violate the unique name Jesus called Him—Father. . . . *this day is not too hard for the word is very near to you.*

2 2 Corinthians 8:1-9

Strangely, *severe . . . affliction and extreme poverty* can be considered in the same sentence with *abundance of joy*. The key is *the grace of God* overflowing into sacrificial giving. The Lord wants first my person, then my pocket. Money is crystalized sweat. What I do with it reflects my appreciation of being died for, 9.

3 2 Corinthians 8:10-15

We're not saved to sit but to share. Though poor (many of the early Christians were slaves) the Corinthian Christians sent gifts to the needy home church at Jerusalem. Note how essential *readiness* is. Would your conversations be different if they emphasized *what a man has*, and not *what he has not*?

4 Isaiah 1:16-20

The first verse identifies the time at about 700 B.C. Our Lord's lament found its final focus in the death of

His Son. For we couldn't fulfill the lofty conditions, 16-17. Only Christ can, *if*! Sin is the central issue. It's flushed only through freely available forgiveness.

5 Exodus 25:17-22

Passages like this can be understood best if kept in context. Paging back we find this to be part of God's counsel to Moses on Mount Sinai, 24:12ff. An exhilarating Bible study would develop from your looking up key uses of *mercy* as revealed in a good concordance. Have you a note-book in which you write down your definitions of key Bible words? Vocabulary building is another secret of successful Bible study.

6 Colossians 3:5-7

List each of these earthly qualities. Not to "dig up dirt" but to find freedom from miserable memories by writing down a specific example of each of these from your own experience. Be specific. Be honest, 9. . . . *now put them all away* by bringing each example in spoken confession to Christ. For He has promised, "Come to me all who . . . are heavy laden, and I will give you rest." How? Check again 1 John 1:9.

7 Colossians 3:12-17

Luther reminds, "Where there is forgiveness of sins *there is life* and salvation." Following yesterday's confession and acceptance of full forgiveness, let today be flooded with what Paul urges we *put on*. Plan to act on each. What causes disharmony, 14? Since "God's commands are His enablings" 17 becomes a thrilling challenge, if I'm willing.

8 Luke 19:1-10

Is your crowd crowding Christ out of your sight? How can you use your gang for God? What do you like about Zacchaeus? Dislike? Was this sinner saved? Since Christ *Came to seek and to save the lost*, has His coming all the way to your heart and home paid off? For Him?

9 Hebrews 10:11-18

What's contrasted in 11 & 12? What right do you have to recall your old, confessed sins? Satan can singe us seriously this sneaky way. Outsmart him by striking back as did our Savior (Luke 4) by remembering 17-18. Are we forgiven *because* we ask or *since* we ask, 18?

10 Jeremiah 17:12-17

Jeremiah continually warned Judah that destruction was inevitable unless she repented and returned. Equally constant was His personal dependence on God. How is this evidenced here? We too can be used only as we keep close to Him. Find elements of praise? Affirmation? Confession?

11 1 Corinthians 11:20-32

Striking that the Savior thought of others even *on the night when we was betrayed*. Four of the many names for this sacrament originated in 24. Find them? "Holy Eucharist" roots in *thanks* for the Greek, for thanks becomes eucharist in English. "Breaking Bread Together" from *broke*. "The Real Presence" from *this is my body*. "Commemoration" from *do this in remembrance of me*.

12 Mark 6:32-44

32-34 is standard morality; tit for tat. The *But* in 35 breaks in with Christ's standard. It's utterly selfless: *lend, expecting nothing in return*. Motivation is abundantly available in the personality of God, 36. Our need for forgiveness assured through the Lord's Supper becomes acute when we mirror ourselves in this section.

13 Exodus 16:13-30

Peculiar people we are, wondering if God can supply our needs. Consider this evidence. *Sabbath* means rest, 30. Think thru comparisons between this giving of bread (manna) and the Lord's Supper: originated by God, designed for special purpose, available free, accessible to all, sufficient for the day's need.

14 John 15:1-8

It's good that God speaks in pictures. Fill in the parts to this picture. You're a *branch*. What's your purpose, 2? Why be pruned, 2? Compare 3 with 1 John 1:9. How does a Christian *abide*? What happens if we don't abide in Christ, 6?

15 2 Corinthians 6:11-18

Sense Paul's ache, 11-13? We imprison ourselves when we restrict our expression of affection. We can be *mismatched* in many ways—socially, mentally, physically—but most serious is being mismatched spiritually. Sense the significance of 14? Thrilling that *we are the temple of the living God!*

16 1 Peter 2:4-10

What does this splendid passage invite me to do and to be? Jesus becomes *precious only to you . . . who believe*. To believe means, to "receive". Thus receiving Christ anew each day makes Him even more precious. What causes spiritual stumbling, 8b? As you feed on the facts of 9-10 you can flower: *you are . . . chosen . . . royal . . . God's own!* "Once you were nobody, but now you are somebody," 10.

17 Hebrews 7:23-28

Contrast 23-24. To be anchored to that which lasts, keep close to the permanent Christ. Though He came from heaven to earth only once, trained as a son of a carpenter, preached three years, died once a horrible death, and rose again, for over 1925 years He has been praying!! Thus *He is able for all time to save. . .*

18 Isaiah 51:12-16

Are you aware of God's intended joy for you? His comfort, 12? *the Lord . . . stretched out the heavens* (13, 16) in such a way that the very constellations portray his power and purpose. Be cheered, *you are my people; you are wanted*.

19 1 Corinthians 9:24-27

This paragraph invites pointed purpose. To run to win involves severe discipline, a motivating purpose, adequate preparation, relentless perseverance, and a focused goal. What else 25-26? Let this powerful picture share your day. What's your aim?

20 2 Corinthians 10:1-6

Try Paul's pattern of persuasiveness, 1, a gentle asking rather than obnoxious telling. What kind of war do we wage, 3? Eph. 6:16, a few pages away. Secret of freedom, 6. Like a Diesel engine that is free to travel as long as it remains on the tracks, Christians are genuinely free only as they obey Christ.

21 Romans 14:5-12

There is freedom in the Christian life that permits and demands personal decisions, 5b. Selfishness violates a basic law that when broken breaks the breaker, 7. Try living today as though you'd meet 12 tomorrow. Underline *each of us*. Will not my friends wonder why I didn't introduce them to the Savior when *we shall all stand before the judgment seat*? Our Savior is our sacrificing friend now but will be our firm judge then.

22 Romans 14:13-21

Paul bases conduct on creed, balancing how we behave with what we believe. Because of God's judgment of us we *then* need judge no one. Unkind judgments are frequently a *stumbling-block in the way of a brother*. At the same time we need emphasize *walking in love . . . for mutual upbuilding*. Linger on 15b.

You, too, were died for! You are important!

23 2 Timothy 4:5-8

Ministry means service, not clergy. All who serve are ministers. To fill your service full, *fulfill* three conditions, 5. *Suffering* is assumed in Christian service. An *evangelist* tells Good News. Keeping *the faith* involves *fight* and *race*. And reward, 8! Do you fear or favor *that Day*? Our loving Lord will then be *the righteous Judge*. It will help then to know the Judge well!

24 1 John 2:15-17

It's quite important for a ship to be in the water if it plans to go any place. But it's equally important for the ship in the water to keep the water out of the ship. 16 explains 15. *Lust* means intense desire. It tends to be momentary, and then *passes away*. But it can be master of the moment.

25 Psalm 130

Familiarity with these throbbing Psalms can rescue us when searching for ways to express our feelings. How do you suppose this Psalmist felt when he poured out these choice exclamations? Have you thanked God for your *depths*?

26 Exodus 34:1-9

... come up in the morning ... and present yourself ... to me. According to His own words, what is God like, 6ff? Nothing here about a doting old grandfather complete with flowing robe and beard to match. Basic is His eagerness to *forgive*! A vivid encounter with our forgiving Father normally causes *baste* to worship.

27 Luke 17:1-4

Be comforted by this counsel directly from Christ about temptation, 1. As Luther put it, "We can not stop birds from flying over our heads but we can keep them from building nests in our hair." Jesus uses strong language when He warns about harming tender youth, 2. Forgiveness, always available from God, needs always to be available from us.

28 Genesis 33:1-16

Esau had vowed to kill Jacob, 27:41. This accounts for Jacob's fear motivated precautions, 1-2. But the marvelous healing of forgiveness motivated not murder but mercy. Underline *truly to see your face is like seeing the face of God*. Has this been your feeling when overwhelmed by the spirit of acceptance that flows from forgiveness? Whom today can you enrich this way?

29 1 John 3:18-22

A helpful guide in balanced Bible interpretation is to read with not one but two eyes. Keeping the text in context clarifies many confusions. For example, to read only the first part of 18, *let us not love in word or speech* without sensing its contrast with the rest could be disastrous.

30 1 Corinthians 5:9-13

Not all Christians are "nice". And being Christian is not always "nice." It's often not cosy to be Christian. This passage cautions against associating with so-called Christians who continue in open disobedience. It does *not* suggest that we retreat from nasty situations when our witness could effect Christ's healing.

CLATTER

by CONRAD

sacred cows

ONE of the prime privileges of a North American citizen is that he can say what he wants to say—within reason—without fear of being Siberianized, gas-chamberized, or shot-at-dawnized. This is true, within the bounds of the Christian Church.

In a recent issue of an adult Lutheran publication, the editor opened his columns to a 20-year old Lutheran lad who sounded off on this subject: "Why Can't Church Organizations Hold Their Young People?" Let's listen to him simmer for a few sentences:

"Young people are looking for an organization that can give them activities that fit their nature, such as athletics, dances, and in general, an exciting time. The reason church organizations can't hold young people is that they are too tame and uninspiring.

"How to correct this? It would be difficult, almost impossible, because the Church has to many unbending bonds and sacred cows. . . . The point is this, the Church's program is for the most part staid, and even immature, thus being repulsive to youth who have outgrown 'wink' and 'musical chairs.'

"The day some church bulletin announces that the young people's league is sponsoring a dance at some hall, and that all of the young people are invited, that's the day the Church groups will attract more of the young people. But I'm afraid it will be a long time before a church-sponsored group will

be doing this, because the Church has not yet accepted this kind of thinking."

Well, whadayasay? Are athletics, dances, and exciting times the three-pronged answer to all youth-organization problems? If you think so, and can prove it so, we'd be delighted to hear from you pronto about your "League's Excitement Success Story." Many a ULCA Luther League has trekked such a trail, and when the dust settled, found that it was on the road—downhill grade, too!—to the "Graveyard of Dead Luther Leagues."

There's definitely a place for recreation in church-sponsored youth activities. (The LLA's Recreation Division is evidence.) But too much fun-and-fellowship often produces the same call-a-physician-quick results as a steady diet of cake, cobbler, and candy.

The most detailed study of Protestant Youth Work revealed that churched youth—both active and inactive—rated athletics, dances, and excitement-producing activities near the very bottom of the interest ladder. Youth contended they are interested in: Better understanding of the Bible and basic Christian beliefs; application of the Bible's message to life today; development of personal practices and habits that are Christian; training in personal devotions and learning how to pray; training for churchmanship; development of Christian attitudes on race, alcohol, war—matters of social responsibility.

Whadayasay?